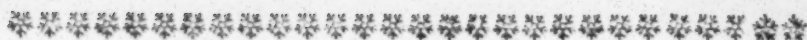


LESSONS ^{MAN} 6168

FOR

CHILDREN.



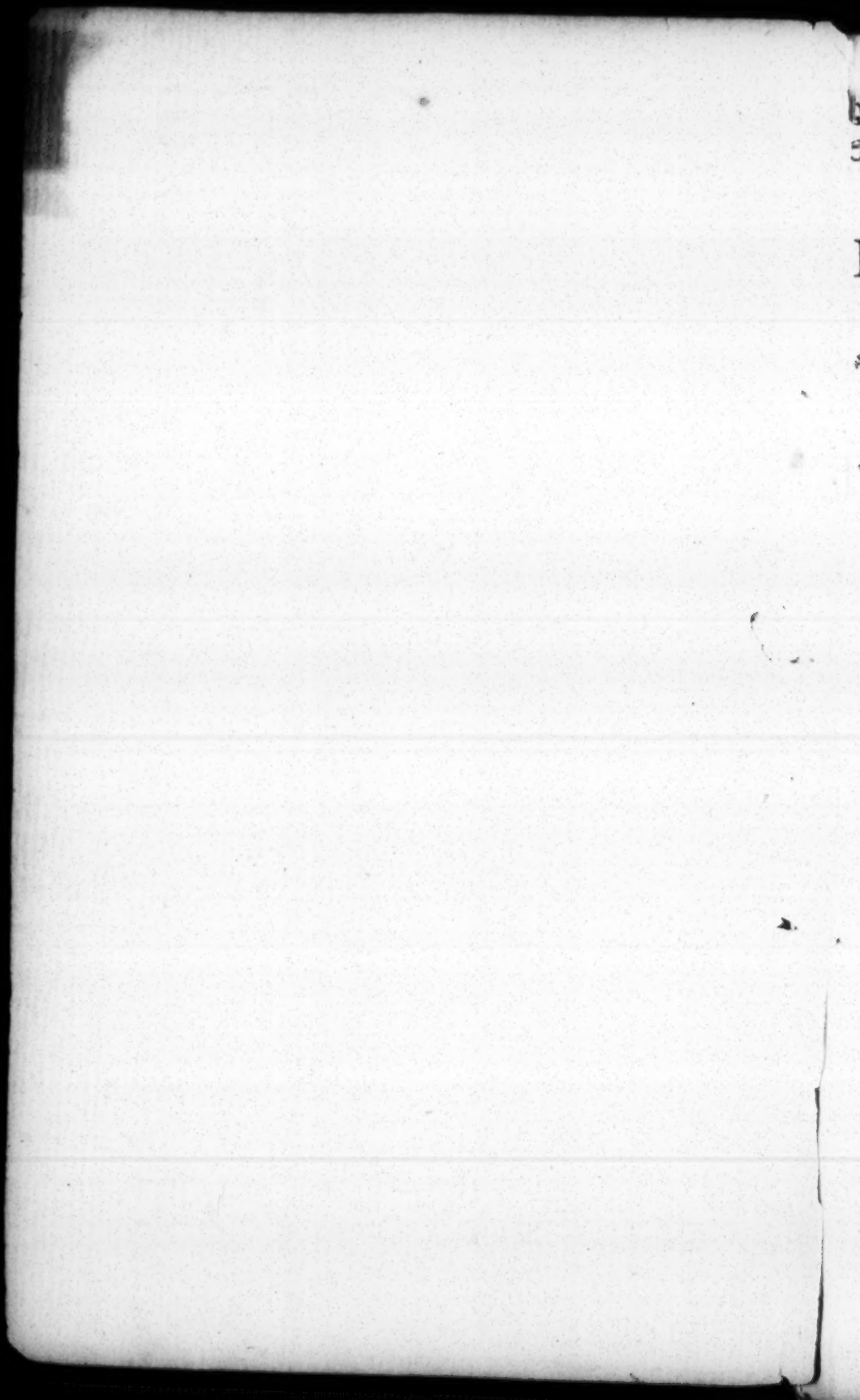
PART. IV.



LONDON:

Printed by HENRY COCK, MDCCLIV.

2



LESSONS for CHILDREN.

PART. IV.

LESSON I.

(a) **T**HE Words of the (b) Preacher, the Son of David, King of Jerusalem.

Vanity of Vanities, (c) saith the Preacher, Vanity of Vanities; (d) all is Vanity.

What Profit hath a Man of all his Labour which he taketh under the (e) Sun?

One Generation passeth away, and another Generation cometh.

The Sun ariseth, and the Sun goeth down and hasteth to his Place where he arose.

The Wind whirleth about continually, and returneth again according to its Circuits.

All the Rivers run into the Sea; unto the Place whence they came, they return again.

All Things are full of Labour: (f) The Eye is not satisfied with Seeing, nor the Ear filled with Hearing.

There is no new Thing under the Sun. That which is done, hath been already of old Time.

(a) *Ecclesiastes c. 1. v. 1 &c.* (b) *Solomon.* (c) *Probably a little before his Death.* (d) *All, but to love and serve God.* (e) *If he do not love and serve God.* (f) *And yet the Eye, &c.*

There

(g) There is no Remembrance of former Things. Neither shall there be any Remembrance (b) of Things that are to come, with those that shall come after.

I have seen all the Works that are done under the Sun, and behold all is Vanity and Vexation of Spirit.

I said, Lo, I am come to great Estate, and have gotten more Wisdom than all that have been before me.

And I gave my Heart to know Wisdom. *Then* I perceived, this also is Vexation of Spirit.

For in much Wisdom is much Grief, and he that increaseth Knowledge, increaseth Sorrow (i).

(¹) I said to my Heart, I will prove thee with Mirth; enjoy Pleasure. And behold this also is Vanity.

I said of Laughter, it is mad : And of Mirth, what doth it ?

I builded me Houses, I made me Gardens and Orchards ; I planted Trees ; I made me Pools of Water.

I got me Servants and Maidens. Also I had great Possessions. I got me Men-singers, and Women-singers, and musical Instruments of all Sorts.

And whatsoever mine Eyes desired, I kept not from them : I with-held not my Heart from any Joy.

Then I looked on all the Works that my Hands had wrought, and on the Labour that I had labour'd to do. And behold, all was Vanity and Vexation of Spirit, and there was no Profit under the Sun.

And what can the Man do that cometh after the King ? Even that which hath been already done.

Then I saw that Wisdom excelleth Folly, as far as Light excelleth Darknes.

Yet as it happeneth to the Fool, so it happeneth even to me : For there is no (l) Remembrance of the

(g) *For many Things are thought new, because there is, &c.* (h) *But they will all be forgotten in their Turn.*

(i) *If he know not God.* (k) *c. 2. v. 1, &c.* (l) *Not with Men : But there is with God.*

Wise more than of the Foolish : Seeing that which now is, shall be forgotten in the Days to come: And how dieth the wise Man ? (m) As the Fool.

Therefore I hated all my Labour that I had taken ; because I should leave it unto the Man that shall be after me.

And who knoweth, whether he shall be a wise Man or a Fool ? Yet shall he have Rule over all my Labour, wherein I have shewn myself wise under the Sun. This also is Vanity.

There is nothing better for a Man, than that he should enjoy Good in his Labour. This is from the Hand of God.

For God giveth to a Man that is Good in his Sight, Wisdom and Knowledge and Joy : But to the Sinner he giveth Travel, to gather and to heap up, that he may give to him that is Good before God.

(n) To every Thing there is a Season, and a Time to every Purpose under the Heaven :

A Time to be born and a Time to die ; a Time to keep Silence and a Time to speak.

God hath made every Thing beautiful in his Time. But no Man can find out the Work which God maketh, from the Beginning to the End.

Whatsoever God doth, it shall be for ever, nothing can be put to it, nor any thing taken from it. And God doth it, that Men may fear before him.

LESSON II.

(o) I considered all the Oppressions that are under the Sun : And behold the Tears of the oppressed, and they had no Comforter ; and on the Side of their Oppressors there was Power ; (p) but they had no Comforter.

(m) c. 2. v. 16. (n) Ch. 3. v. 1, &c. (o) c. 4. v. 1. &c. (p) None to give them real Comfort or Joy.

Again, I considered every right Work, that for this a Man is envied of his Neighbour. This is also Vanity and Vexation of Spirit.

(q) The Fool foldeth his Hands together, and (*) eateth his own Flesh.

There is one alone, and he hath neither Child nor Brother : Yet is there no End of his Labour : Neither is his Eye satisfied with Riches ; neither saith he, For whom do I labour and bereave my Soul of Good ? This is also Vanity : Yea, it is a fore Travel.

Two are better than one ; and a three-fold Cord is not quickly broken.

If they fall, the one will lift up his Fellow ; but wo to him that is alone when he falleth.

Better is a poor and a wise Child, than an old and foolish King.

(r) Keep thy Foot when thou goest to the House of God, and be more ready to hear than (s) to give the Sacrifice of Fools.

Be not rash with thy Mouth, and let not thine Heart be hasty to utter any thing before God. For God is in Heaven and thou upon Earth. Therefore let thy Words be few.

If thou seest the Oppression of the Poor, and violent perverting of Judgment, marvel not at the Matter. For he that is higher than the highest regardeth, and there be higher than (t) they.

When Goods increase, they are increased that eat them : And what Good is there to the Owner thereof, saving the beholding of them with his Eyes ?

The Sleep of a labouring Man is sweet, whether he eat little or much : But the Abundance of the Rich will not suffer him to sleep.

There is a fore Evil which I have seen under the Sun, Riches kept for the Owner thereof to his Hurt.

As he came forth of his Mother's Womb, naked shall he return, and shall take nothing of his Labour, which he may carry away in his Hand.

(q) *The wicked Man.* (*) *Tormenteth himself.* (r) *e. 5. v. 1, &c.* (s) *To speak without considering what thou sayst.* (t) *Than the Oppressors.*

Lessons for Children.

7

In all Points as he came so shall he go: And what Profit hath he that hath laboured for the Wind?

If a Man hath Wealth, and Power to rejoice in his Labour, this is the Gift of God.

He shall not (v) much remember the Days of his Life; because God answereth him in the Joy of his Heart.

(u) There is an Evil which I have seen under the Sun, and it is common among Men.

A Man to whom God hath given Riches and Honour, so that he wanteth (w) nothing of all that he desireth, yet God giveth him not Power to eat thereof. This is Vanity and an evil Disease.

(x) It is better to go to the House of Mourning, than to go to the House of Feasting: For that is the End of all Men, and the Living will lay it to Heart.

Sorrow is better than Laughter; for by the Sadness of the Countenance the Heart is made better.

The Heart of the Wise is in the House of Mourning, but the Heart of Fools is in the House of Mirth.

As the Crackling of Thorns under a Pot, so is the Laughter of the Fool.

Surely Oppression maketh a (y) wise Man mad: But the patient in Spirit, is better than the proud in Spirit.

All Things have I seen in the Days of my Vanity: There is a just Man that (z) perisheth in his Righteousness.

(a) Be not righteous overmuch, neither make thyself overwise: Why shouldst thou destroy thyself?

(b) Be not overmuch wicked, neither be thou foolish: Why shouldst thou die before thy Time?

(v) *He shall not think them long.* (u) *c. 6. v. 1, &c.* (w) *No outward Thing.* (x) *c. 7. v. 2, &c.*

(y) *Not a truly wise Man.* (z) *Loses his Life.*

(a) *This is the Objection of an Infidel.* (b) *Solomon answers, Be not over Wicked. Here is all the Danger.*

I ap-

I applied my Heart to seek out Wisdom, and I find more bitter than Death, the Womans Heart is Snares and Nets, and her Hands as Bands. Whoso pleaseth God, shall escape from her, but the Sinner shall be taken by her.

God made Man upright; but they have fought out many Inventions.

L E S S O N III.

(c) No Man hath Power over the Spirit, to retain the Spirit in the Hour of Death. There (a) is no discharging that War, neither shall Wickedness deliver those that are given to it.

Yet because Sentence against an evil Work is not executed speedily, therefore the Heart of Men is fully set to do Evil.

(e) The Righteous and their Works are in the Hand of God: But no Man knoweth either (f) Love or Hatred by all that is before him.

(g) All Things come alike to all; there is one Event to the Righteous and to the Wicked.

Therefore the Heart of the (b) Sons of Men is full of Evil while they live, and after that they go to the Dead.

To him that is joined to the Living there is Hope; for a living Dog is better than a dead Lion.

The Living know that they shall die; but the Dead (i) know not any Thing. Neither have they any more a Reward; for the Memory of them is forgotten.

Also their Love and their Hatred and their Envy is now perished. Neither have they any more a Portion in any Thing that is done under the Sun.

(c) *c. 8. v. 8, &c.* (d) *Nine can be discharged from dying.* (e) *c. 9. v. 1, &c.* (f) *Whether God love or hate him.* (g) *All are liable to Death, Pain, Afflictions.* (h) *Of obstinate Sinners.* (i) *Not any thing that will avail them.*

Whatso-

Lessons for Children.

9

Whatsoever thy Hand findeth to do, do it with thy Might : For there is no Work, nor Device, nor Knowledge, nor (k) Wisdom in the Grave whither thou goest.

(l) The Race is not to the Swift. nor the Battle to the Strong : Neither Bread to the Wise, nor Riches to Men of Understanding.

Yet Wisdom is better than Weapons of War ; but one Sinner destroyeth much Good.

(m) When a Fool walketh by the Way, his Wisdom faileth him, and he saith to every one, that he is a Fool.

The Words of a wise Man's Mouth are gracious ; but the Lips of a Fool will swallow up himself.

(n) Cast thy Bread (o) upon the Waters ; for thou shalt find it after many Days.

(p) In the Morning sow thy Seed, and in the Evening with-hold not thine Hand ; for thou knowest not which shall prosper.

As thou knowest not how the Bones do grow in the Womb, so thou knowest not the Works of God who maketh them all.

Truly the Light is sweet, and a pleasant Thing it is to behold the Sun.

But if a Man live many Years and rejoice in them all, yet let him remember the Days of Darknes ; for they shall be many.

Rejoice, O young Man in thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes. But know thou, that for all these Things, God will bring thee into Judgment.

(q) Remember now thy Creator in the Days of thy Youth, while the (r) evil Days come not ; nor the Years draw nigh when thou shalt say, I have no Pleasure in them.

(k) *If thou wast not wise before.* (l) *Because God ruleth over all.* (m) *c. 10. v. 3, 12.* (n) *c. 11. v. 1, &c.* (o) *Disperse it abroad.* (p) *Use every Opportunity of doing Good.* (q) *c. 12. v. 1, &c.* (r) *Of old Age.*

In

In the Day when (s) the Keepers of the House shall tremble, and the strong Men shall bow themselves, and the (t) Grinders cease, because they are few, and they that look out of the (u) Windows be darkened.

When all the (w) Daughters of Musick shall be brought low, and the Grass-hopper shall be a Burden, and Desire shall fail: Because Man goeth to his long Home, and the Mourners go about the Streets.

Or ever the silver (x) Cord be loosed, or the Wheel broken at the Cistern.

Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it.

Let us hear the Conclusion of the whole Matter: Fear God and keep his Commandments; for this is the Whole of Man.

For God shall bring every Work into Judgment, with every secret Thing, whether it be Good, or whether it be Evil.

L E S S O N I V.

(y) Hear, O Heavens, and give Ear, O Earth; for the LORD hath spoken. I have nourished and brought up Children, and they have rebelled against me.

The Ox knoweth his Owner, and the Ass his Master's Crib: But Israel doth not know, my People doth not consider.

Wash ye, make you clean, put away the Evil of your Doings; cease to do Evil, learn to do Well.

Come now and let us reason together, saith the LORD: Tho' your Sins be as Scarlet, they shall be as white as Snow; tho' they be red like Crimson, they shall be as Wool.

(s) *The Hands.* (t) *The Teeth.* (u) *The Eyes.*
 (w) *The Voice shall be weak and unmusical.* (x)
Of Life. (y) *Isaiah, c. 1. v. 2, &c.* (z) *And*

Lessons for Children.

11

(z) And it shall come to pass in the last Days, that
(a) the Mountain of the LORD's House shall be established, and all Nations shall flow unto it.

And they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks : Nation shall not lift up Sword against Nation, nor shall they learn War any more.

Hide thee in the Dust, for Fear of the LORD, and for the Glory of his Majesty.

The Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low. And the LORD alone shall be exalted in that Day ; and the Idols he shall utterly abolish.

And (b) they shall go into the Holes of the Rocks, and into the Caves of the Earth, for Fear of the LORD, and for the Glory of his Majesty, when he arises to shake terribly the Earth.

Cease ye (c) from Man, (d) whose Breath is in his Nostrils ; for wherein is he to be accounted of ?

(e) Wo unto them that join House to House, and lay Field to Field.

Wo unto them that call Evil Good, and Good Evil ; that put Darkness for Light, and Light for Darkness.

Wo unto them that are wise in their own Eyes, and prudent in their own Sight.

Wo unto them that (f) justify the Wicked, and (g) take away the Righteousness of the Righteous from him.

(b) I saw the LORD sitting upon his Throne, and his Train filled the Temple.

Above it stood the Seraphim, and one cried unto another, Holy, holy, holy is the LORD of Hosts ; the whole Earth is full of his Glory.

And the Posts of the Door moved at the Voice of him that cried, and the House was filled with smoke.

(z) c. 2. v. 2, &c. (a) *The Christian Church.* (b) *The Wicked.* (c) *From trusting in Man.* (d) *Just ready to fly away.* (e) c. 5. v. 3, 20, &c. (f) *By excusing or commending him.* (g) *By accusing or condemning him.* (h) c. 6. v. 1, &c.

Sanctify

(i) Sanctify the LORD of Hosts himself, and let him be your Fear, and let him be your Dread.

To the Law and the Testimony, if they speak not according to this Word, it is because there is no Light in them.

(k) Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: And his Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

Of the Increase of his Government and Peace there shall be no End, from henceforth even for ever.

(l) And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots.

And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and might, the Spirit of Knowledge and of the Fear of the LORD.

Then the Woolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid; and the Calf and the young Lion together, and a little Child shall lead them.

They shall not hurt or destroy in all my holy Mountain: For the Earth shall be full of the Knowledge of the LORD, as the Waters cover the Sea.

(m) And in that Day thou shalt say, O LORD, I will praise thee: Though thou wast angry with me, thine Anger is turned away and thou comfortest me.

Behold GOD is my Salvation: I will trust and not be afraid: For the LORD JEHOVAH is my Strength, and my Song; he also is become my Salvation.

Therefore with Joy shall we draw Water out of the Wells of Salvation.

And in that Day shall we say, Praise the LORD, call upon his Name; declare his Doings among the People.

(i) c. 8. v. 13, &c. (k) c. 9. v. 6, 1. (l) c. 11, v. 1, &c. (m) c. 12. v. 1, &c.

Sing

Sing unto the LORD, for he hath done excellent Things: This is known in all the Earth.

Cry and shout, thou Inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

L E S S O N V.

(n) In the Day that the LORD giveth thee Rest from thy Sorrow, thou shalt say unto the King of Babylon, Hell from beneath is moved for thee, to meet thee at thy coming. It stirreth up the Dead for thee, even all the chief Ones of the Earth. It hath raised up from their Thrones all the Kings of the Nations.

All they shall say, Art thou also become weak as we? Art thou become like unto us?

Thy Pomp is brought down to the Grave; the Worm is spread under thee: The Worms cover thee.

How art thou fallen from Heaven, O Lucifer, Son of the Morning?

Thou hadst said, I will exalt my Throne above the Stars of God; I will sit in the Sides of the North.

I will ascend above the Heights of the Clouds; I will be like the most High.

Yet thou shalt be brought down to Hell: And they that see thee shall say, Is this the Man that made the Earth to tremble? That did shake Kingdoms?

The LORD of Hosts hath purposed, and who shall disannul it? His Hand is stretched out, and who shall turn it back?

(o) O LORD, thou art my God, I will praise thy Name; for thou hast done wonderful Things.

For thou hast been a Strength to the Poor, a Strength to the Needy in his Distress, a Shadow from the Heat, a Refuge from the Storm, from the Blast of the terrible Ones.

(n) c. 14. v. 3, &c.

B

(o) c. 25. v. 1, &c.

And

And in this Mountain shall the LORD of Hosts destroy the (p) Covering cast over all People, and the (q) Veil that is spread over all Nations.

He will swallow up Death in Victory, and the LORD GOD will wipe away Tears from all Faces.

And it shall be said in that Day, Lo this is our GOD; we have waited for him, and he will save us. This is the LORD, we have waited for him; we will be glad and rejoice in his Salvation.

(r) In that Day shall this Song be sung, We have a strong City: Salvation will GOD appoint for Walls and Bulwarks.

Thou wilt keep him in perfect Peace, whose Mind is stay'd on thee.

Trust ye in the LORD for ever; for in the LORD JEHOWAH is everlasting Strength.

In the Way of thy (s) Judgments, O LORD, have we waited for thee: The Desire of our Soul is to thy Name, and to the Remembrance of thee.

With my Soul have I desired thee in the Night, yea, with my Spirit within me will I seek thee early; when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.

LORD, thou wilt ordain Peace for us: Thou hast wrought all our Works in us.

O LORD our GOD, other Lords besides thee have had Dominion over us. But thou hast visited and destroyed them, and made all their Memory to perish.

(t) Thy dead Men shall live, together with my dead Body shall they arise. Awake and sing, ye that dwell in the Dust; for the Earth shall cast out her Dead.

(v) Wo to the rebellious Children, saith the LORD, that take Counsel, but not of me.

This is a rebellious People, lying Children, that will not hear the Law of the LORD:

(p) *Of Sin.* (q) *Of Ignorance.* (r) *c. 26.*
 v. 1, &c. (s) *That is, thy Ordinances.* (t) *A*
Prophecy of the Resurrection of the Just. (v) *c. 30.*
 v. 1, &c.

That

That say to the Prophets, Prophecy not unto us right Things, speak unto us smooth Things.

Yet will the LORD wait that he may be gracious unto you : For the LORD is a GOD of Mercy : Blessed all they that wait for him.

He will be very gracious unto thee at the Voice of thy Cry ; he will hear it and will answer thee

And thine Ears shall hear a Voice behind thee, saying, This is the Way, walk ye in it, when ye turn to the Right-hand or to the Left.

(u) Behold a (w) King shall reign in Righteousness, and he shall be as an Hiding-place from the Wind, and a Cover from the Tempest ; as Rivers of Water in a dry Place, as the Shadow of a great Rock in a weary Land.

And the Heart of the Rash shall understand Knowledge, and the Tongue of the Stammerers shall speak plainly.

And the Spirit shall be poured out from on high, and the Wilderness be a fruitful Field.

Then Justice shall dwell in the Wilderness, and Righteousness remain in the fruitful Field.

And the Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness and Assurance for ever.

LESSON VI.

(x) The Wilderness and the solitary Place shall be glad ; the Desert shall rejoice and blossom as the Rose

They shall see the Glory of the LORD and the Excellency of our God.

Strengthen ye the weak Hands, and confirm the feeble Knees.

Say to them of a fearful Heart, Be strong : behold your God will come ; he will come and save you.

(u) *c.* 32. *v.* 1, &c.

(w) *Christ.*

(x) *c.* 35.

v. 1, &c.

Then

Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped. The lame Man shall leap as an Hart, and the Tongue of the Dumb shall sing. For in the Wilderness Waters shall break out, and Streams in the Desert.

And an High-way shall be there : It shall be called the Way of Holiness: The way-fairing Men, tho' Fools, shall not err therein.

No Lion shall be there, nor any ravenous Beast ; but the Redeemed shall walk there.

And the Ransom'd of the LORD shall return and come to Zion with Songs, and everlasting Joy upon their Heads. They shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away.

(y) In those Days was Hezekiah sick. And Isaiah came unto him and said, Set thine House in Order ; for thou shalt die.

Then Hezekiah turned his Face toward the Wall, and prayed unto the LORD and said,

Remember, LORD, how I have done that which is Good in thy Sight : And Hezekiah wept sore.

Then came the Word of the LORD to Isaiah saying, Go and say to Hezekiah, Thus saith the LORD, I have heard thy Prayer, I have seen thy Tears, I will add unto thy Days fifteen Years.

And this shall be a Sign I will bring the Shadow which is gone down on the Sun-dial of Ahaz, ten Degrees backward. So the Sun returned ten Degrees, by which Degrees it was gone down.

(z) The Writing of Hezekiah, when he was recovered. I said, in the cutting off of my Days, I shall go to the Gates of the Grave ; I am deprived of the Residue of my Years.

I said, I shall not see the LORD even the LORD in the Land of the Living. I shall behold Man no more, with the Inhabitants of the World.

Mine Age is removed from me as a Shepherd's Tent: He will cut me off with pining Sickness.

(y) *c. 38. v. 1, &c.* (z) *How widely different is his from the Voice of a Christian Believer !*

From

From Day even to Night wilt thou make an End of me.

Like a Crane or a Swallow, so did I chatter: I did mourn as a Dove. Mine Eyes fail with looking upward. LORD, I am oppressed: Undertake for me.

Thou hast deliver'd my Soul from the Pit of Corruption; thou hast cast all my Sins behind thy Back.

The Grave cannot praise thee, Death cannot celebrate thee, (a) nor they that go down into the Pit.

The Living, the Living, he shall praise thee, as I do at this Day. Therefore we will sing my Songs, all the Days of our Life, in the House of the LORD.

(b) Comfort ye, comfort ye my People, saith your GOD. Your Warfare is accomplish'd, your Sin is pardon'd.

(c) The Voice of him that crieth in the Wilderness, Prepare ye the Way of the LORD; make strait in the Desert a High-way for our GOD.

Every Valley shall be exalted, and every Mountain shall be made low. And the crooked shall be made straight, and the rough Places plain.

And the Glory of the LORD shall be revealed, and all Flesh shall see it together.

All Flesh is Grass, and all the Goodliness thereof as the Flower of the Field.

The Grass withereth, the Flower fadeth; but the Word of our GOD shall stand for ever.

Behold, the LORD GOD will come: He shall feed his Flock like a Shepherd: He shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with Young.

Who hath measured the Waters in the Hollow of his Hand? And meted out Heaven with a Span, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Ballance?

(a) Not if they died in their Sins. (b) c. 40.
Is. 1; Ec.

(c) A Prophecy of John the Baptist.

Who hath directed the Spirit of the LORD? Or being his Counsellor hath taught him?

Behold the Nations are as a Drop of a Bucket, and are counted as the small Dust of the Ballance.

All Nations before him are as nothing: They are counted to him less than nothing and vanity.

It is he that sitteth upon the Circle of the Earth, and the Inhabitants thereof are as Grasshoppers; that stretcheth out the Heavens as a Curtain, and as a Tent to dwell in.

LESSON VII.

(a) To whom then will you liken me, or shall I be equal, saith the Holy One?

Lift up your Eyes on high, and behold who hath created these Things? He bringeth out their Host by Number: He calleth them all by their Names. He is strong in Power: Not one faileth.

Hast thou not known? Hast thou not heard, that the everlasting GOD, the LORD, the Creator of the Ends of the Earth, fainteth not, neither is weary?

He giveth Power to the Faint, and to them that have no Might, he increaseth Strength.

Even the Youths shall faint and be weary, and the young Men shall utterly fail.

But they that wait upon the LORD, shall renew their Strength; they shall mount up with Wings as Eagles; they shall run and not be weary; they shall walk and not faint.

Who raiseth up the (e) righteous Man from the East, calleth him to his Foot, gave the Nations before him, and made him rule over Kings? I the LORD, the first, and with the last I am he.

From the Rising of the Sun shall he call upon my Name; and he shall tread upon Princes, as the Potter treadeth Clay.

(d) c. 40. v. 1, &c.
near 200 Years after.

(e) Cyrus, King of Persia,

Fear not thou, for I am with thee: Be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the Right-hand of my Righteousness.

Thou, Israel, art my Servant, the Seed of Abraham, my Friend.

I the LORD thy God will hold thy Right-hand; fear not; I will help thee. Thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

When the Poor and the needy seek Water and there is none, and their Tongue faileth for Thirst; I the LORD will hear them, I the God of Israel will not forsake them.

I will open Rivers in high Places, and Fountains in the midst of the Valleys: I will make the Wilderness a Pool, and the dry Land Springs of Water.

(f) Behold my (g) Servant, whom I uphold, my chosen in whom my Soul delighteth. I have put my Spirit upon him; he (b) shall bring forth Judgment to the Gentiles.

(i) He shall not cry, nor lift up, nor cause his Voice to be heard in the Streets.

A bruised Reed shall he not break, and the smoking Flax shall he not quench.

Thus saith the Lord, he that created the Heavens, he that spread forth the Earth, he that giveth Breath unto the People upon it, and Spirit to them that walk therein:

I will give thee for a Covenant of the People, for a Light of the Gentiles:

To open the blind Eyes, to bring them that sit in Darkness out of the Prison-house.

I am the LORD, that is my Name, and my Glory will I not give to another.

And I will bring the Blind by a Way that they knew not; I will lead them in Paths that they have not known. I will make Darkness Light before them, and crooked Things straight.

(f) *c. 42. v. 1, &c.*
Righteousness to the Heathens.
noisy or contentious.

(g) *Christ.*

(h) *Or,*

(i) *He shall not be*

(k) *Thus*

(k) Thus saith the LORD that created thee, Fear not. I have redeemed thee; I have called thee by thy Name, thou art mine.

When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee. When thou walkest through the Fire, thou shalt not be burnt, neither shall the Flame kindle upon thee.

Ye are my Witnesses, saith the LORD, and my Servants whom I have chosen. Before me there was no GOD, neither shall there be after me.

I, even I am the LORD, and beside me there is no Saviour:

Before the Day was, I am he, and there is none that can deliver out of my Hand.

I, even I am he that blotteth out thy Transgressions for my own Sake.

(l) I will pour my Spirit upon thy Seed, and my Blessing upon thine Off-spring. I am the first, and I am the last, and besides me there is no GOD.

I have blotted out as a thick Cloud thy Transgressions, and as a Cloud thy Sins: Return unto me, for I have redeemed thee.

I am the LORD that maketh all Things, that stretch forth the Heavens and the Earth by myself:

That frustrate the Tokens of the Liars, and (m) make the Diviners Mad; that turn Wise Men backward, and make their Knowledge foolish:

That confirm the Word of my Servant, and perform the Counsel of my Messengers:

That say to the Deep, Be dry! I will dry up thy Rivers:

That saith of Cyrus, He is my Shepherd, and shall perform all my Pleasure: Even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy Foundation shall be laid.

(k) c. 43. v. 1. &c.

(l) c. 44. v. 3, &c.

(m) *With Rage and Shame.*

L E S S O N VIII.

(n) Thus saith the LORD to his Anointed, to Cyrus, whose Right-hand I have strengthened to subdue Nations: I will go before thee, and will break in Pieces the Gates of Brass, and cut in funder the Bars of Iron:

That thou mayest know, that I the LORD, (o) who call thee by thy Name, am the GOD of Israel.

For my Servants Sake, I have even called thee by thy Name: I have surnamed thee, though thou hast not known me:

I am the LORD, and there is none else: I girded thee though thou hast not known me:

That they may know from the rising of the Sun and from the West, that besides me there is no GOD.

I form the Light and create Darkness. I the LORD do all these Things.

Drop down, ye Heavens, from above, and let the Skies pour down Righteousness. Let the Earth open and bring forth Salvation, and let Righteousness spring up together.

Wo unto him that strive with his Maker: Let the Potsherds strive with the Potsherds of the Earth. Shall the Clay say to him that fashioned it, What makest thou?

Thus saith the LORD, Ask me of Things to come, and concerning the Work of my Hands, (p) command ye me.

I have made the Earth, and created Man upon it; my Hand hath stretched out the Heavens, and all their Host have I commanded.

I have raised (q) him up in Righteousness, and I will direct all his Ways. He shall build my City, and he shall let go my Captives.

(n) *c. 45. v. 1, &c.*
before he was born.

(q) *Cyrus.*

(o) *Above 150 Years*
(p) *See the Force of Prayer!*

Look unto me, and be ye saved, all the Ends of the Earth !

I have sworn by myself, that unto me every Knee shall bow, every Tongue shall swear.

Surely shall one say, In the LORD have I Righteousness and Strength !

(r) In the LORD shall all thee Seed of Israel be justified and shall glory.

(s) Hearken unto me, O House of Jacob, which are carried by me from the Womb :

Even to your Old Age I am he, and even to hoar Hairs will I carry you.

I am GOD, and there is none else ; I am GOD and there is none like me ;

Declaring from antient Times the Things that are not yet done ; saying, I will do all my Pleasure.

Hearken unto me, ye stout hearted, that are far from Righteousness.

I bring near my Righteousness, and my Salvation shall not tarry. And I will place Salvation in Zion for Israel, my Glory.

(t) For my Names Sake will I defer my Anger, and for my Praise will I refrain, that I cut thee not off.

Behold I have refined thee, but not with Silver. I have chosen thee in the Furnace of Affliction.

I am the LORD which teacheth thee, who leadeth thee by the Way that thou shouldest go.

O that thou hadst hearken'd to my Commandments ! Then had thy Peace been as a River, and thy Righteousness as the Waves of the Sea.

(v) Thus saith the LORD, it is a light Thing, that thou shouldest raise up the Tribes of Jacob. I will also give thee for a Light to the Gentiles, that thou mayest be Salvation to the End of the Earth.

In an acceptable Time I have heard thee, and in a Day of Salvation I have helped thee.

That thou mayest say to the Prisoners, Go forth ; to them that are in Darkness, shew yourselves.

(r) *In Christ.* (s) *c. 46. v. 3, &c.* (t) *c. 48. v. 2, &c.* (v) *c. 49. v. 6, &c.* (u) *Christ:*

They

They shall not hunger nor thirst, neither shall the Heat nor Sun smite them: For he that hath Mercy on them shall lead them, and guide them by the Springs of Water.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a Woman forget her sucking Child? Yea, they may forget; Yet will I not forget thee.

Shall the Prey be taken from the Mighty? Or (w) the lawful Captive be delivered?

Thus saith the LORD, even the Captives of the Mighty shall be taken away, and the Prey of the Terrible shall be delivered. For I will contend with him that contendeth with thee, and I will save thy Children.

And all Flesh shall know, that I the LORD am thy Saviour, and thy Redeemer the mighty One of Jacob.

LESSON IX.

(x) Thus saith the LORD, Is my Hand shortened at all that I cannot redeem? Or have I no Power to deliver? Behold, at my Rebuke I dry up the Sea: I make the Rivers a Wilderness.

I cloath the Heavens with Blackness, and I make Sack-cloth their Covering.

Who is among you that feareth the LORD, that walketh in Darkness and hath no Light? Let him trust in the Name of the LORD, and stay upon his God.

(y) Harken to me, ye that follow after Righteousness, ye that seek the LORD. My Righteousness is near: My Salvation is gone forth: On mine Arm shall ye trust.

Lift up your Eyes to the Heavens, and look upon the Earth beneath, For the Heavens shall vanish away like Smoke, and the Earth shall wax old like a

(w) *One whom his Enemy has overcome.* (x) *c. 50.*
v. 2, &c. (y) *c. 51. v. 1, &c.*

Garment.

Garment. But my Salvation shall be for ever, and my Righteousness shall not be abolished.

Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law. Fear ye not the Reproach of Men, neither be ye afraid of their Revilings.

For the Moth shall eat them up like a Garment, and the Worm shall eat them like Wool. But my Righteousness shall be for ever, and my Salvation from Generation to Generation.

Awake, awake; put on Strength, O Arm of the LORD. Awake as in the antient Days, in the Generations of Old.

Art not thou it, that made the Depths of the Sea, a Way for the ransomed to pass over?

Therefore the redeemed of the LORD shall return, and everlasting Joy shall be upon their Heads: They shall obtain Gladness and Joy; and Sorrow and Mourning shall flee away.

Who art thou, that thou shouldst be afraid of a Man that shall die, and of the Son of Man, who shall be made as Grass.

And forgettest the LORD thy Maker, that hath stretched forth the Heavens, and laid the Foundations of the Earth? And hast feared continually because of the Fury the Oppressor, as if he were ready to destroy?

I am the LORD thy GOD, that divided the Sea whose Waves roared: The LORD of Hosts is his Name.

And I have put my Words in thy Mouth, and have covered thee in the Shadow of my Hand.

(2) Awake, awake! Put on thy beautiful Garments, O Jerusalem: Shake thyself from the Dust.

Thus saith the LORD, Ye have sold yourselves for nought. And ye shall be redeemed without Money.

How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publisheth Peace, that bringeth good Tidings of Salvation, that saith unto Zion, Thy GOD reigneth?

The LORD hath made bare his holy Arm, in the Eyes of all the Nations: And all the Ends of the Earth shall see the Salvation of our God.

(a) Who hath believed our Report? And to whom is (b) the Arm of the LORD revealed?

He hath no Form or Comeliness, and when we shall see him, there is no Beauty that we should desire him.

He is despised and rejected of Men; a Man of Sorrows and acquainted with Grief.

Surely he hath borne our Grievs and carried our Sorrows.

He was wounded for our Transgressions, he was bruised for our Iniquities: (c) The Chastisement of our Peace was upon him, and with his stripes we are healed.

All we like Sheep have gone astray; and the LORD hath laid on him the Iniquity of us all.

He is brought as a Lamb to the Slaughter, and as a Sheep before the Shearers is dumb, so he openeth not his Mouth.

He was cut off out of the Land of the Living; for the Transgression of my People was he stricken.

He shall see of the (d) Travel of his Soul and be satisfied. By (e) his Knowledge shall my righteous Servant justify many; for he shall bear their Iniquities.

Therefore (f) will I divide him a Portion with the Great, and he shall divide the Spoil with the Strong; because he hath poured out his Soul unto Death: And he was numbered with the Transgressors. And bare the Sin of many, and made Intercession for the Transgressors.

(a) *c. 53. v. 1, &c.* (b) *Christ.* (c) *The Chastening that purchased our Peace with GOD.* (d) *The Salvation of Sinners, which he has laboured for.* (e) *By the Knowledge of himself.* (f) *See Phil. 2. 9. and Col. 2. 15.*

L E S S O N X.

(g) For a small Moment have I forsaken thee, but with great Mercies will I gather thee.

I hid my Face from thee for a Moment; but with everlasting Kindness will I have Mercy on thee.

The Mountains shall depart and the Hills be removed, but my Kindness shall not depart from thee, saith the LORD.

No Weapon that is formed against thee shall prosper and every Tongue that shall rise against thee, thou shalt condemn. This is the Heritage of the Servants of the LORD, and their Righteousness is of me, saith the LORD.

(b) Ho! Every one that thirsteth, come ye to the Waters, and he that hath no Money. Come ye, buy and eat, without Money and without Price.

Wherefore do ye spend Money for that which is not Bread, and your Labour for that which satisfieth not?

Seek ye the LORD, while he may be found; call ye upon him while he is near.

Let the wicked forsake his Way, and the unrighteous Man his Thoughts. And let him return unto the LORD, and he will have Mercy upon him, and to our God; for he will abundantly pardon.

For my Thoughts are not your Thoughts, neither are your Ways my Ways, saith the LORD.

For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts.

(i) Thus saith the high and lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, to revive the Heart of the contrite Ones.

(g) c. 54. v. 7, &c.
(i) c. 57. v. 15, &c.

(h) c. 55. v. 1, &c.

For

For I will not contend for ever, neither will I be always wroth: For the Spirit would fail before me, and the Souls which I have made.

I have seen thy Ways, and I will heal thee. I create (k) the Fruit of the Lips. Peace, Peace to him that is far off, and to him that is near, saith the LORD.

But the Wicked are like the troubled Sea which cannot rest, whose Waters cast up Mire and Dirt.

There is no Peace, saith my GOD, to the Wicked.

(l) Is not this the Fast that I have chosen. To loose the Bands of Wickedness? Is it not to deal thy Bread to the Hungry, and that thou bring the Poor to thine House? When thou seest the Naked that thou cover him, and that thou hide not thyself from thine own Flesh.

Then shalt thou call, and the LORD shall answer: Thou shalt cry; and he shall say, Here I am.

If thou draw out thy Soul to the Hungry, and satisfy the afflicted Soul: Then shall thy Light rise in Obscurity, and thy Darkness be as the Noon-Day.

And the LORD shall guide thee continually, and satisfy thy Soul in Drought. And thou shalt be like a watered Garden, like a Spring, whose Waters fail not.

If thou call the Sabbath a Delight, the Holy of the LORD, Honourable; and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words:

Then shalt thou delight thyself in the LORD, and I will cause thee to ride upon the high Places.

(m) Behold, the LORD's Arm is not shortened, that it cannot save, neither his Ear heavy, that it cannot hear.

But your Iniquities have separated between you and your God, and your Sins have hid his Face from you.

(k) *Prayer and Praise.*
(m) c. 59. v. 1, &c.

(l) c. 58. v. 6, &c.

Yet they shall fear the LORD from the West, and his Glory from the Rising of the Sun: When the Enemy shall come in like a Flood, the Spirit of the LORD shall lift up a Standard against him.

L E S S O N X I.

(n) Arise, (o) shine! For thy Light is come, and the Glory of the LORD is risen upon thee.

For behold, the Darknefs shall cover the Earth, and grofs Darknefs the People. But the LORD shall arise upon thee, and his Glory shall be seen upon thee.

And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising.

Lift up thine Eyes round about and see: All they gather themselves together. They shall come up with Acceptance to my Altar, and I will glorify the House of my Glory.

For the Nation and Kingdom that will not serve thee shall perish, yea, shall be utterly wasted.

I will also make thy Officers Peace, and thy (p) Exactors Righteousness.

Violence shall no more shall be heard in thy Land, Wasting nor Destruction within thy Borders: but thou shalt call thy Walls Salvation, and thy Gates Praise.

The Sun shall be no more thy Light by Day, neither shall the Moon give Light unto thee: But the LORD shall be unto thee an everlasting Light, and thy God thy Glory.

Thy Sun shall no more go down, neither shall thy Moon withdraw itself. For the LORD shall be thine everlasting Light, and the Days of thy Mourning shall be ended.

Thy People also shall be all Righteous, the Work of my Hands, that I may be glorified.

(n) *c. 60. v. 1, &c.* (o) *God speak to the Church.*

(p) *Thy very Tax-gatherers.*

A lit-

A little one shall become a thousand, and a small one a strong Nation. I the LORD will hasten it in in his Time.

(q) 'The Spirit of the LORD GOD is upon (r) me. He hath anointed me to preach good Tidings unto the Meek; he hath sent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the Opening of the Prison to them that are bound:

To comfort all that mourn, to give unto them Beauty for Ashes, the Garment of Praise for the Spirit of Heaviness.

I will greatly rejoice in the LORD; my Soul shall be joyful in GOD. For he hath clothed me with the Garments of Salvation; he hath covered me with the Robe of Righteousness.

(s) I have set Watchmen upon thy Walls, O Jerusalem, which shall never hold their Peace Day nor Night. Ye that are the LORD's Remembrancers, keep not Silence: And give him no Rest, till he make Jerusalem a Praise in the Earth.

(t) Who is this that cometh from Edom, with dyed Garments Bozrah? This that is glorious in his Apparel, travelling in the Greatness of his Strength? I that speak in Righteousness, mighty to save.

Wherefore art thou red in thine Apparel, and thy Garments like him that treadeth in the Wine-fat?

I have trodden the Wine-press alone, and of the People there was none with me.

I looked and there was none to help, and I wondered, that there was none to uphold: Therefore mine own Arm brought Salvation unto me.

I will mention the the Loving-kindnesses of the LORD, toward the House of Israel. In all their Affliction he was afflicted, and the Angel of his Presence saved them. In his Love, and in his Pity he redeemed them, and carried them all the Days of old.

(q) c. 61. v. 1, &c. (r) *Christ.* (s) c. 62.
v. 1, &c. *Christ speaks to the Church.* (t) c. 63.
v. 1. &c. *A Dialogue between Christ and the Church.*

But they rebelled and vexed his holy Spirit. Therefore he turned and fought against them.

Yet he remembered the Days of old, Moses and his People saying, Where is he that led them with his glorious Arm, dividing the Water before them?

Look down from Heaven and behold, from the Habitation of thy Holiness, and of thy Glory. Where is thy Zeal and thy Strength? The Sounding of thy Bowels and of thy Mercies toward me? Are they restrained?

Doubtless thou art our Father, tho' Abraham be ignorant of us, and Israel acknowledge us not. Thou, O LORD, art our Father, our Redeemer; thy Name is from everlasting.

LESSON XII.

(u) O that thou wouldst rent the Heavens! That thou wouldst come down! That the Mountains might flow down at thy Presence?

To make thy Name known to thy Adversaries, that the Nations might tremble at thy Presence!

When thou didst terrible Things which we looked not for, the Mountains flowed down at thy Presence!

Since the Beginning of the World, Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O GOD, what thou hast prepared for him that waiteth for thee.

Thou meetest him that rejoiceth, working Righteousness, and remembering thee in (v) thy Ways.

But we are all as an unclean Thing, and all our Righteousnesses are as filthy Rags. We all fade as a Leaf, and our Iniquities, like the Wind, have taken us away.

And there is none that calleth upon thy Name, that stirreth up himself to take hold of thee. For thou

(u) *r. 64. v. 1, &c.*

(v) *Thy Ordinances.*

hast

Lessons for Children.

37

hast hid thy Face from us and consumed us, because of our Iniquities.

Yet now, O LORD, thou art our Father; we are the Clay and thou the Potter, and we are all the Work of thy Hand.

Be not wroth very sore, O LORD; neither remember Iniquity for ever. Behold, see, we beseech thee, we are all thy People.

Wilt thou refrain thyself still, O LORD? Wilt thou hold thy Peace and afflict us very sore?

(w) I am sought of them that asked not for me, saith the LORD: I am found of them that sought me not. I said, Behold me, behold me, unto a Nation that was not called by my Name.

I have spread out my Hands all the Day to a rebellious People:

Who say, Stand by thyself, come not near to me: For I am holier than thou. These are a Smoke in my Nostrils; and I will measure their own Work into their Bosom.

Behold, I create new Heavens and a new Earth, and the former shall not be remembred.

The Voice of Weeping shall be no more heard, nor the Voice of Crying.

And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear.

They shall not hurt nor destroy in all my holy Mountain, saith the LORD.

(x) Thus saith the LORD, the Heaven is my Throne, and the Earth is my Footstool. Where is the House that ye build unto me? And where is the Place of my Rest?

For all those Things hath mine Hand made. But to this Man will I look: Even to him that is poor and of a contrite Spirit, and trembleth at my Word.

(w) c. 65. v. 1, &c.

(x) c. 66. v. 1, &c.

LESSON

LESSON XIII.

(a) The Word of the LORD came unto me, saying,

Before thou camest forth out of the Womb, I (b) sanctified thee, and I ordained thee a Prophet unto the Nations.

Then said I, Ah LORD GOD! I cannot speak; for I am a Child.

But the LORD said unto me, Say not, I am a Child. Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak.

Be not afraid of their Faces: For I am with thee to deliver thee, saith the LORD.

Be not dismayed at their Faces, lest I confound thee before them.

Behold I have made thee this Day an iron Pillar and brazen Walls against all the People of the Land.

And they shall fight against thee, but they shall not prevail: For I am with thee, to deliver thee.

(c) Moreover the Word of the LORD came unto me saying, Go and cry in the Ears of Jerusalem,

Hath a Nation changed their Gods, which yet are no Gods? But my People have changed their Glory into that which doth not profit.

My People have committed two Evils. They have forsaken me, the Fountain of living Water, and hewed them out Cisterns, broken Cisterns, that can hold no Water.

(d) O Jerusalem, wash thine Heart from Wickedness. How long shall thy vain Thoughts lodge within thee?

(e) Run to and fro thro' the Streets of Jerusalem, and seek in the broad Places, if you can find a Man

(a) *Jeremiah c. 1. v. 4, &c.*

(b) *Set thee apart.*

(c) *c. 2. v. 1, &c.*

(d) *c. 4. v. 14, &c.*

(e)

c. 5. v. 1, &c.

that

that executeth Judgment, that seeketh the Truth and I will pardon it.

O LORD, thou hast stricken them, but they have not grieved: Thou hast consumed them; but they have refused to receive Correction. They have made their Faces harder than a Rock, they have refused to return.

Hear now this, O foolish People, which have Eyes and see not, which have Ears and hear not.

Fear ye not me, saith the LORD? Will ye not tremble at my Presence? Who have placed the Sand for the Bound of the Sea, by a perpetual Decree, that it cannot pass it. And tho' the Waves thereof toss themselves, yet can they not prevail; tho' they roar, yet can they not pass over it.

(f) Thus saith the LORD, Stand ye in the Ways and see, and ask ye for the old Paths, where is the good Way? And walk therein, and ye shall find Rest for your Souls.

(g) The Stork in the Heaven knoweth her appointed Times; but my People know not the Judgment of the LORD.

How do ye say, We are wise, and the Law of the LORD is with us? Lo, they have rejected the Word of the LORD; and what Wisdom is in them?

They have said unto my People, Peace, Peace: When there is no Peace.

Is there no Balm in Gilead? Is there no Physician there? Why then is not the Health of the Daughter of my People recovered?

(b) O that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night, for the Slain of the Daughter of my People!

Take ye heed every one of his Neighbour, and trust ye not in any Brother. For (i) every Brother will utterly supplant, and every Neighbour will walk with Slanders.

(f) c. 6. v. 16. (g) c. 8. v. 7, &c. (h) c. 9. v. 1, &c. (i) *Except he know GOD.*

Thus saith the LORD, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might.

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise Loving-kindness, Judgment and Righteousness in the Earth.

L E S S O N X I V .

(*l*) There is none like unto thee, O LORD. Thou art Great, and thy Name is great in Might.

The LORD is the true God. He is the living God, the everlasting King. At his Wrath the Earth shall tremble, and shall not be able to abide his Indignation.

When he uttereth his Voice, there is a Multitude of Waters in the Heavens, and he causeth the Vapours to ascend from the Ends of the Earth.

O LORD, I know that the Way of Man is not in himself, it is not in Man, to direct his own Steps.

O LORD, correct me, but with Mercy; not in thine Anger, lest thou bring me to nothing.

(*i*) Give glory to the LORD your God, before your Feet stumble upon the dark Mountains.

But if ye will not hear, my Soul shall weep in secret Places for you.

Can the Ethiopian change his Skin, or the Leopard his Spots? Then may ye also do good, that are accustomed to do evil.

(*k*) Thus saith the LORD, Cursed be the Man, that trusteth in Man, and maketh Flesh his Arm.

Blessed is the Man that trusteth in the LORD, and whose Hope the LORD is.

The Heart is deceitful above all Things, and desperately wicked: Who can know it?

I the LORD search the Heart: I try the Reins, to give every Man according to his Ways.

(*k*) *c.* 10. *v.* 6, &c.

(*i*) *c.* 13. *v.* 16, &c.

(*k*) *c.* 17. *v.* 5, &c.

Heal

Heal me, O LORD, and I shall be healed: Save me, and I shall be saved. For thou art my Praise.

(l) Behold, the Days come, saith the LORD, that I will raise (m) unto David a righteous Branch.

In his Days Judah shall be saved, and Israel shall dwell safely: And this is the Name whereby he shall be called, *The Lord our Righteousness*.

Am I a GOD at Hand, saith the LORD, and not a GOD afar off?

Can any hide himself in secret Places, that I shall not see him? Do not I fill Heaven and Earth, saith the LORD?

Is not my Word like a Fire, saith the LORD? and like a Hammer, that breaketh the Rock in Pieces?

(n) In the Beginning of the Reign of Jehoiakim came this Word unto Jeremiah from the LORD, saying,

I have given all these Lands into the Hand of Nebuchadnezzar, the King of Babylon my Servant: And the Beasts of the Field have I given him also to serve him.

(o) Now these are the Words of the Letter which Jeremiah sent to the Captives in Babylon.

Seek the Peace of the City, whither I have caused you to be carried away Captive, saith the LORD, and pray unto the LORD for it: For in the Peace thereof shall ye have Peace.

Thus saith the LORD, after Seventy Years are accomplished I will visit you.

And ye shall seek me and find me, when ye shall search for me with all your Heart.

And I will bring you again into the Place whence I caused you to be carried away Captive.

LESSON XV.

(p) At the same time, saith the LORD, will I be the GOD of all the Families of Israel, and they shall be my People.

(l) c. 23. v. 5, &c. (m) i. e. Of the Family of David. (n) c. 27. v. 1, 6. (o) c. 29. v. 1, 7.

(p) c. 31. v. 1, &c.

I have

I have loved thee with an everlasting Love; therefore with Loving-kindness have I drawn thee.

Publish ye, Praise ye and say, O LORD, save thy People, the Remnant of Israel.

They shall come with Weeping and with Supplications will I lead them. I will cause them to walk by the Rivers of Water, in a straight Path, wherein they shall not stumble.

They shall come and sing in the Height of Zion, and shall flow together to the Goodness of the LORD: And their Soul shall be as a watered Garden, and they shall not sorrow any more.

I have heard Ephraim bemoaning himself, Thou hast chastised me; but I was as a Bullock unaccustomed to the Yoke. Turn thou me, and I shall be turned: for thou art the LORD my God.

Is Ephraim my dear Son? Is he a pleasant Child? Since I spake against him, I do earnestly remember him still. I will surely have Mercy upon him, saith the LORD.

Behold, the Days come, saith the LORD, that I will make a new Covenant with the House of Israel and with the House of Judah:

Not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand to bring them out of the Land of Egypt.

But this shall be the Covenant that I will make with the House of Israel, after those Days, saith the LORD, I will put my Law in their inward Parts and write it in their Hearts, and will be their God, and they shall be my People.

And they shall teach no more every Man his Neighbour, saying, Know the LORD: For they shall all know me, from the least of them to the greatest. For I will forgive their Iniquity, and I will remember their Sin no more.

(q) Behold, I am the LORD, the GOD of all Flesh. Is there any Thing too hard for me?

(q) *c. 32. v. 27, &c.*

I will

I will gather the Children of Israel out of all Countries whither I have driven them, and they shall be my People, and I will be their God.

And I will give them one Heart and one Way, that they may fear me for ever.

And I will make an everlasting Covenant with them, that I will not turn away from them: But I will put my Fear in their Hearts, that they shall not depart from me.

(r) And I will bring Health unto them, and will reveal unto them the Abundance of Truth and Peace.

And I will cleanse them from all their Iniquity, whereby they have sinned against me.

And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the Good that I do unto them: And they shall fear and tremble for all the Goodness and for all the Prosperity that I procure unto this People.

LESSON XVI.

(r) The Word of the LORD came unto me, saying, Son of Man, I have made thee a Watchman unto the House of Israel. Therefore hear the Word at my Mouth, and give them warning from me.

When I say unto the Wicked, Thou shalt surely die, and thou givest him not warning, he shall die in his Iniquity, but his Blood will I require at thine Hand.

Yet if thou warn the Wicked, and he turn not from his wicked Ways; he shall die in his Iniquity, but thou hast delivered thy Soul.

Again, when a righteous Man doth turn from his Righteousness and commit Iniquity, he shall die. Because thou hast not given him warning, he shall die in his Sin; but his Blood will I require at thine Hand.

(r) c. 33. v. 6, &c. (s) Ezekiel c. 3. v. 16, &c.

D

Never.

Nevertheless if thou warn the righteous Man, and he doth not sin; he shall surely live because he is warned; also thou hast delivered thy Soul.

(t) Then came certain of the Elders of Israel, and the Word of the LORD came unto me, saying,

These Men have set up their Idols in their Heart, and put the Stumbling-block of their Iniquity before their Face. Should I be inquired of at all by them.

Thus saith the LORD, Every Man that setteth up his Idols in his Heart, and putteth the Stumbling-block of his Iniquity before his Face, and cometh to the Prophet; I the LORD will answer him that cometh, according to the Multitude of his Idols.

The Word of the LORD came again to me, saying,

Son of Man, when the Land sinneth against me, then will I stretch out mine Hand upon it: And I will send Famine upon it, and will cut off Man and Beast.

Tho' these three Men, Noah, Daniel and Job were in it, they should deliver but their own Souls by their Righteousness.

If I cause noisom Beasts to pass thro' the Land, and they spoil it; so that it be desolate;

Tho' these three Men were in it, as I live, saith the LORD GOD, they only shall be delivered.

Or if I bring a Sword upon that Land, and say, Sword, go thro' the Land, so that I cut off Man and Beast:

Tho' these three Men were in it, they shall deliver neither Sons nor Daughters, but they only shall be delivered themselves.

Or if I send a Pestilence into that Land, and pour out my Fury upon it in Blood:

Tho' Noah, Daniel and Job were in it, as I live, saith the LORD GOD, they shall deliver neither Son nor Daughter; they shall but deliver their own Souls.

(v) The Word of the LORD came unto me, saying,

What mean ye that ye use this Proverb, your Fathers have eaten four Grapes, and the Children's Teeth are set an Edge?

(t) c. 14. v. 1, &c.

(v) c. 18. v. 1, &c.

As

As I live, saith the LORD GOD, ye shall not have Occasion any more to use this Proverb in Israel.

Behold, all Souls are mine: As the Soul of the Father, so the Soul of the Son is mine: The Soul that sinneth it shall die.

But if a Man be just, and do that which is lawful and right: He shall surely live, saith the LORD GOD.

If he beget a Son that is a Robber, a Shedder of Blood, or that oppresseth the Poor and Needy:

Shall he then live? He shall not live: He shall surely die; his Blood shall be upon him.

Now, if he beget a Son, that seeth all his Father's Sins, and doth not such like:

That walketh in my Statutes, he shall not die for the Iniquity of his Father; he shall surely live.

Yet say ye, Why? Doth not the Son (*u*) bear the Iniquity of the Father? When the Son hath done that which is lawful and right, he shall surely live.

The Soul that sinneth it shall die: The Son shall not (*w*) bear the Iniquity of the Father; neither shall the Father bear the Iniquity of the Son. The Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon him.

But if the Wicked will turn from all his Sins that he hath committed, and do that which is lawful and right, he shall surely live; he shall not die.

All his Transgressions that he hath committed shall not be mentioned unto him: In his Righteousness that he hath done, he shall live.

Have I any Pleasure at all, that the Wicked should die? And not that he should return from his Ways and live?

LESSON XVII.

When the righteous Man turneth away from his Righteousness, and committeth Iniquity, shall he live? All his Righteousness that he hath done shall not be

(*u*) *Yes, in this World; but not in the next.* (*w*)
Not eternally.

mentioned;

mentioned; in his Sin that he hath sinned, therein shall he die.

Yet ye say the Way of the LORD is not (x) equal: Hear now, O House of Israel. Is not my Way equal? Are not your Ways unequal?

When a righteous Man turneth away from his Righteousness, and committeth Iniquity and dieth in them: For his Iniquity that he hath done shall he die.

Again, when the wicked Man turneth away from his Wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive.

Therefore I will judge you, O House of Israel, every one according to his Ways, saith the LORD God. Repent and turn yourselves from all your Transgressions; so Iniquity shall not be your Ruin.

Make you a new Heart and a new Spirit; for why will ye die, O House of Israel?

I have no Pleasure in the Death of him that dieth, saith the LORD God; therefore turn yourselves and live ye.

(v) Again the Word of the LORD came unto me, saying,

When I bring the Sword upon a Land, if the People take a Man, and set him for their Watchman:

If when he seeth the Sword come upon the Land, he blow the Trumpet and warn the People:

Then whosoever heareth the Sound of the Trumpet and taketh not warning; if the Sword come and take him away, his Blood shall be upon his own Head.

But if the Watchman see the Sword come and blow not the Trumpet, and the People be not warned: If the Sword come and take any Person from among them, he is taken away in his Iniquity; but his Blood will I require at the Watchman's Hand.

(x) *Equitable, just.*

(y) *c. 33. v. 1, &c.*

So

So thou, O Son of Man, I have set thee a Watchman unto the House of Israel : Therefore thou shalt hear the Word at my Mouth, and warn them from me.

When I say unto the Wicked, Thou shalt surely die, if thou dost not warn the Wicked from his Way, he shall die in his Iniquity, but his Blood will I require at thine Hand.

Nevertheless if thou warn the Wicked of his Way, if he do not turn from his Way, he shall die in his Iniquity, but thou hast delivered thy Soul.

As I live, saith the LORD GOD, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live. Turn ye, turn ye from your evil Ways : for why will ye die, O House of Israel ?

The (z) Righteousness of the Righteous shall not deliver him in the Day of his Transgression ; as for the (a) Wickedness of the Wicked he shall not fall thereby, in the Day that he turneth from his Wickedness.

When I say to the Righteous, He shall surely live, if he trust to his own Righteousness and commit Iniquity : All his Righteousness shall not be remembered, but for his Iniquity he shall die.

Again, when I say unto the Wicked, Thou shalt surely die, if he turn from his Sin and do that which is lawful and right :

If he walk in the Statutes of Life, without committing Iniquity, he shall surely live, he shall not die.

Then the Word of the LORD came unto me saying,

Son of Man, the Children of thy People come, and hear thy Words ; but they will not do them : For with their Mouth they shew much Love, but their Heart goeth after their Covetousness.

And lo, thou art unto them as a very lovely Song of one that hath a pleasant Voice, and can play well on an Instrument ; for they hear thy Words but they do them not.

(z) *His past Righteousness.* (a) *His past Wickedness.*

LESSON XVIII.

(b) In the third Year of Jehoiakim, King of Judah, Nebuchadnezzar, King of Babylon, besieged Jerusalem.

And the LORD gave Jehoiakim into his Hand.

And the King commanded to bring certain of the Children of Israel, whom they might teach the Learning and the Tongue of the Chaldeans.

And he appointed them a daily Provision of Meat and of Wine, that at the End of three Years, they might (c) stand before the King.

Now among these were Daniel, Hananiah, Mishael and Azariah; but to Hananiah was given the Name of Shadrach, to Mishael of Meshach, and to Azariah of Abednego.

And GOD gave them Knowledge and Skill in all Learning and Wisdom, until they were brought before Nebuchadnezzar.

And the King found none like Daniel, Hananiah, Mishael and Azariah, in all Matters of Wisdom and Understanding.

(d) And in the second Year of his Reign, Nebuchadnezzar dreamed Dreams, wherewith his Spirit was troubled.

Then the King commanded to call the Magicians and the Astrologers, and they stood before the King.

And the King said, I have dreamed a Dream, and my Spirit is troubled to know the Dream.

Then spake they, O King, live for ever. Tell the Dream, and we will shew the Interpretation.

The King answered and said, The Thing is gone from me: If ye will not make known unto me the Dream, with the Interpretation thereof, ye shall be cut in Pieces, and your Houses shall be made a Dung-hill.

(b) *Daniel, c. 1. v. 1, &c.*
his Presence.

(d) *c. 2. v. 1, &c.*

(c) *To serve in*

They

They answered, There is none other that can shew it, except the Gods, whose Dwelling is not with Flesh.

For this Cause the King commanded to destroy all the Wise-men of Babylon.

Then Daniel made this known to his Companions, that they might desire Mercies of the God of Heaven.

Then was the Secret revealed unto Daniel in a Night-vision : Then Daniel answered and said,

Blessed be the Name of God for ever and ever ; for Wisdom and Might are his.

He giveth Wisdom unto the Wise, and Knowledge to them that know Understanding.

He revealeth secret Things ; he knoweth what is in the Darkeness, and the Light dwelleth with him.

Then was Daniel brought in before the King. And the King said unto Daniel, Art thou able to make known unto me the Dream, and the Interpretation thereof ?

Daniel answered, The Wise-men, the Astrologers and the Magicians, cannot shew this unto the King.

But there is a God in Heaven that revealeth Secrets, and maketh known to thee what shall be in the latter Days.

Thou, O King, sawest, and behold a great Image : And his Head was fine Gold : His Breast and Arms of Silver, his Belly and Thighs of Brass, his Legs of Iron ; his Feet Part of Iron and Part of Clay.

Thou sawest, till a Sone was cut out without Hands, which smote him upon his Feet, and brake them in Pieces.

Then were the Iron, the Clay, the Brass, the Silver and the Gold broken in Pieces together, and became like the Chaff of the Summer Threshing-floors, and the Wind carried them away. And the Stone that smote the Image became a great Mountain, and filled the whole Earth.

Thou, O King, art a King of Kings : For the God of Heaven hath given thee a Kingdom, Power and Glory.

And

And the Beasts of the Field hath he given into thine Hands, thou art this Head of Gold.

And (e) after thee shall arise another Kingdom ; and a (f) third Kingdom of Brass.

And the (g) fourth Kingdom shall be strong as Iron, that breaketh in Pieces, and subdueth all Things.

And whereas thou sawest the Feet, Part of Iron and Part of Clay, so the Kingdom shall be partly strong and partly broken.

And then shall the God of Heaven set up a Kingdom which shall never be destroyed.

Then Nebuchadnezzar fell upon his Face, and said, Of a Truth, your God is a God of Gods, and a Lord of Kings.

Then the King gave Daniel many great Gifts, and made him Ruler over the whole Province of Babylon.

L E S S O N X I X .

(b) Nebuchadnezzar the King made an Image of Gold, and set it up in the Plain of Dura, in the Province of Babylon.

Then he sent to gather together the Princes, the Governours, the Captains, the Judges, the Counsellors, and all the Rulers of the Provinces to the Dedication of the Image which Nebuchadnezzar the King had set up.

Then they were all gathered together, and they stood before the Image that Nebuchadnezzar had set up.

Then an (i) Herald cried aloud, To you it is commanded, O People, Nations and Languages,

That at what Time ye hear the Sound of all Kinds of Musick, ye fall down and worship the golden Image.

(e) *After the Babylonish, the Persian Empire.*

(f) *The Grecian.*

(g) *The Roman.*

(h) *c. 3.*

v. 1, &c. Does not Nebuchadnezzar himself tell the Story?

(i) *A publick Cryer.*

And

And whosoever falleth not down, shall be cast into the Midst of a burning, fiery Furnace.

Therefore when all the People heard the Sound of all Kinds of Musick, they all fell down, and worshipped the golden Image that Nebuchadnezzar the King had set up.

Wherefore at that Time certain Chaldeans came and said unto the King, O King, live for ever.

Thou, O King, hast made a Decree, that every Man that shall hear the Sound of all Kinds of Musick, shall fall down and worship the golden Image:

And whoso worshippeth not, that he should be cast into the Midst of a burning, fiery Furnace.

There are certain Jews, whom thou hast set over the Province of Babylon, Shadrach, Meshach and Abednego, these Men, O King, serve not thy Gods, nor worship the golden Image which thou hast set up.

Then Nebuchadnezzar commanded to bring Shadrach, Meshach and Abednego; and they brought these Men before the King.

Nebuchadnezzar said unto them, Is it true, Shadrach, Meshach and Abednego? Do not ye serve my Gods, nor worship the golden Image which I have set up?

Now if ye be ready, that at what Time ye hear the Sounds of all Kinds of Musick ye fall down and worship the Image, well: But if ye worship not, ye shall be cast into a burning, fiery Furnace: And who is that God who shall deliver you out of my Hands?

Shadrach, Meshach and Abednego said unto the King, O Nebuchadnezzar, (k) we are not careful to answer thee in this Matter.

If it be so, our God whom we serve, is able to deliver us from the burning, fiery Furnace: And he will deliver us out of thine Hand, O King.

(k) i. e. *The Answer is plain and obvious.*

But

But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden Image which thou hast set up.

Then was Nebuchadnezzar full of Fury against Shadrach, Meshach and Abednego: Therefore he commanded that they should heat the Furnace seven times hotter than it was wont to be heat.

And he commanded the most mighty Men that were in his Army, to bind them, and cast them into the burning, fiery Furnace.

Then these Men were bound, and were cast into the Midst of the burning, fiery Furnace.

Therefore because the King's Commandment was urgent, and the Furnace exceeding hot, the Flame of the Fire slew those Men that took up Shadrach, Meshach and Abednego.

And these three Men fell down bound into the midst of the burning, fiery Furnace.

Then Nebuchadnezzar the King was astonished and rose up in haste and said unto his Counsellors, Did not we cast three Men bound into the midst of the Fire? They answered, True, O King.

He answered and said, Lo, I see four Men loose, walking in the midst of the Fire, and they have no Hurt, and the Form of the fourth is like the (1) Son of God.

Then Nebuchadnezzar came near to the Mouth of the Furnace, and said, Shadrach, Meshach and Abednego, ye Servants of the most high God, come forth and come hither.

Then Shadrach, Meshach and Abednego came forth of the midst of the Fire.

And the Princes, Governours and Captains being gathered together, saw these Men upon whose Bodies the Fire had no Power, nor was an Hair of their Head singed, nor had the Smell of Fire passed on them.

Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and delivered his Servants that trusted in him, and yielded their Bodies, that they

(1) *i. e.* 3. *v.* 25, &c.

they might not worship any God, excepting their own God.

Therefore I make a Decree, That every People, Nation and Language, which speak any thing amiss against the God of Shadrach, Meshach and Abednego, shall be cut in Pieces and their Houses made a Dunghill; because there is no other God that can deliver after this Sort.

L E S S O N X X .

(1) Nebuchadnezzar the King unto all People, Nations and Languages that dwell on all the Earth, Peace be multiplied unto you.

I thought it good to shew the Signs and Wonders that the high God hath wrought towards me.

How great are his Signs! And how mighty are his Wonders! His Kingdom is an everlasting Kingdom, and his Dominion is from Generation to Generation.

I Nebuchadnezzar was at Rest in mine House, and flourishing in my Palace.

I saw a Dream which made me afraid, and the Visions of my Head troubled me.

And I told the Dream before all the Wise-men of Babylon; but they knew not the Interpretation thereof.

But at the last Daniel came in before me, and I told the Dream before him, saying,

I know that the Spirit of the holy Gods is in thee; tell me my Dream and the Interpretation thereof.

I saw, and behold a Tree in the midst of the Earth, and the Height thereof was great.

The Leaves thereof were fair, and the Fruit much, and in it was Meat for all: The Beasts of the Field had Shadow under it, and the Fowls of Heaven dwelt in the Boughs thereof.

(1) c. 4. v. 1, &c. *Nebuchadnezzar himself tells the Story.*

I saw

I saw, and behold a Watcher and an holy One came down from Heaven.

He cried aloud and said, Hew down the Tree, shake off his Leaves, and scatter his Fruit.

Nevertheless leave the Stump of his Roots in the Earth, even with a Band of Iron and Brasses, and let it be wet with the Dew of Heaven, and let his Portion be with the Beasts in the Grass of the Earth.

Let his Heart be changed from Man's, and let a Beast's Heart be given him, and let seven Times pass over him.

That the Living may know, the most High ruleth in the Kingdom of Men, and giveth it to whomsoever he will.

This Dream I King Nebuchadnezzar have seen; and all the Wise-men of my Kingdom are not able to shew me the Interpretation; but thou art able; for the Spirit of the holy Gods is in thee.

Then Daniel was astonished and his Thoughts troubled him. The King spake and said, Let not the Dream or the Interpretation thereof trouble thee. Daniel answered and said, My Lord, the Dream be to them that hate thee.

The Tree that thou sawest, it is thou, O King, that art grown and become strong; for thy Greatness is grown and reacheth unto Heaven, and thy Dominion to the End of the Earth.

And whereas the King saw an holy One coming down and saying, Hew the Tree down and destroy it; yet leave the Stump of the Roots thereof in the Earth, and let it be wet with the Dew of Heaven, and let his Portion be with the Beasts of the Field, till seven Times pass over him:

This is the Decree of the most High, which is come upon my Lord the King:

They shall drive thee from Men, and thy Dwelling shall be with the Beasts of the Field, and they shall make thee to eat Grass as Oxen, until seven Times pass over thee.

And whereas they commanded to leave the Stump of the Tree-roots, thy Kingdom shall be sure unto thee

thee, after that thou shalt have known that the (m) Heavens do rule.

Wherefore, O King, let my Counsel be acceptable unto thee; break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor, if it may be a lengthening of thy Tranquillity.

All this came upon the King Nebuchadnezzar.

At the End of (n) twelve Months he walked in the Palace of the Kingdom of Babylon.

The King said, Is not this great Babylon, which I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?

While the Word was in the King's Mouth, there fell a Voice from Heaven, King Nebuchadnezzar, to thee it is spoken, the Kingdom is departed from thee.

And they shall drive thee from Men, and thy Dwelling shall be with the Beasts of the Field, and seven Times shall pass over thee, until thou know that the most High ruleth in the Kingdom of Men, and giveth it to whomsoever he will.

The same Hour was the Thing fulfilled upon Nebuchadnezzar, and he was driven from Men, and did eat Grass as Oxen, and his Body was wet with the Dew of Heaven, till his Hairs were grown like Eagles Feathers, and his Nails like Birds Claws.

And at the End of the Days, I Nebuchadnezzar lift up mine Eyes unto Heaven, and mine Understanding returned to me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose Dominion is an everlasting Dominion, and his Kingdom is from Generation to Generation.

He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth.

(m) i.e. *The God of Heaven.*
be followed Daniel's Advice.

(n) *So long probably*

And none can stay his Hand, or say unto him, What dost thou?

At the same Time my Reason and mine Honour and Brightness returned unto me; and I was established in my Kingdom, and excellent Majesty was added unto me.

Now I Nebuchadnezzar praise and extol and honour the King of Heaven, all whose Works are Truth, and his Ways (s) Judgment, and those that walk in Pride he is able to abase.

LESSON XXI.

(p) It pleased Darius to set over the Kingdom an hundred and twenty Princes:

And over these three Presidents, of whom Daniel was first.

Then this Daniel was preferred above the Presidents and Princes, because an excellent Spirit was in him.

Then the Presidents and Princes sought to find Occasion against Daniel, but they could find none Occasion nor Fault; forasmuch as he was faithful, neither was there any Error or Fault found in him.

Then said these Men, We shall not find any Occasion against this Daniel, except we find it concerning the Law of his God.

Then they assembled themselves together to the King and said, King Darius, live for ever.

All the Presidents of the Kingdom have consulted together, to make a firm Decree; that whosoever shall ask a Petition of any God or Man for thirty Days, save of thee, O King, he shall be cast into the Den of Lions.

Now, O King, establish the Decree and sign the Writing, that it be not changed, according to the Law of the Medes and Persians which altereth not.

(o) *Just.*

(p) *c. 6. v. 1. &c.*

Where-

Wherefore King Darius signed the Writing and the Decree.

Now when Daniel knew that the Writing was signed, he went into his House: And his Windows being opened in his Chamber towards Jerusalem, he kneeled upon his Knees three Times a-day and prayed, and gave Thanks before his God, as he did aforetime.

Then these Men assembled and found Daniel making Supplication before his God.

Then they came near and said before the King, Hast thou not signed a Decree, That every Man who shall ask a Petition of any God or Man within thirty Days, save of thee, O King, shall be cast into the Den of Lions? The King said, The Thing is true.

Then answered they, That Daniel which is of the Children of Judah, regardeth not thee, O King, nor the Decree that thou hast signed, but maketh his Petition three Times a-day.

Then the King, when he heard these Words, was fore displeased with himself, and set his Heart on Daniel to deliver him. And he laboured till the going down of the Sun to deliver him.

Then these Men assembled and said unto the King, Know, O King, the Law of the Medes and Persians is, That no Decree or Statute which the King establisheth, may be changed.

Then the King commanded, and they brought Daniel and cast him into the Den of Lions: Now the King spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

And a Stone was laid on the Mouth of the Den, and the King sealed it with his own Signet.

Then the King went to his Palace, and passed the Night fasting, and his Sleep went from him.

And the King arose very early in the Morning, and went in Haste unto the Den of Lions.

And he cried with a lamentable Voice and said, O Daniel, Servant of the living God, is thy God whom thou servest continually, able to deliver thee from the Lions?

Then

Then said Daniel unto the King, O King, live for ever.

My God hath sent his Angel, and hath shut the Lions Mouths that they have not hurt me; forasmuch as before him Innocency was found in me, and also before thee, O King, have I done no Hurt.

Then was the King exceeding glad, and commanded that they should take him up out of the Den. So Daniel was taken up, and no Hurt was found upon him; because he believed in his God.

And the King commanded, and they brought the Men which had accused Daniel, and cast them into the Den of Lions, and the Lions brake all their Bones in Pieces, or ever they came at the Bottom of the Den.

Then King Darius wrote, Unto all People, Nations, and Languages, Peace be multiplied unto you.

I make a Decree, That in every Dominion of my Kingdom, Men tremble and fear before the God of Daniel: For he is the living God and stedfast for ever, and his Kingdom that which shall not be destroyed, and his Dominion shall be even unto the End.

He delivereth and reserveth, and he worketh Signs and Wonders in Heaven and in Earth, who hath delivered Daniel from the Power of the Lions.

L E S S O N XXII.

(a) Love Righteousness. Think of the LORD; and in Simplicity of Heart, seek him.

For he will be found of them that tempt him not, and shew himself unto such as do not disturb him.

But froward Thoughts separate from God; and his Power reproveth the Unwise.

For (b) Wisdom will not enter a malicious Soul, nor dwell in the Body that is subject to sin.

(a) *The Wisdom of Solomon c. i. v. 1, &c.*
i. e. God.

(b)

For

For the holy Spirit will flee Deceit, and will not abide when Unrighteousness cometh in.

Wisdom is a loving Spirit. Yet she will not acquit a Blasphemer. God is Witness of his Reins, and a Beholder of his Heart and a Hearer of his Tongue.

For the Spirit of the LORD filleth the World, and he that containeth all Things, hath Knowledge of the Voice.

Therefore beware of murmuring and refrain from Back-biting; for there is no Word so secret that it shall go for nought.

Seek not Death in the Error of your Life, and pull not upon yourselves Destruction.

For GOD made not Death, neither hath he Pleasure in the Destruction of the Living.

He created all Things, that they might live; and the Generations of the World were healthful; and there was no Poison of Destruction in them, nor the Kingdom of Death upon Earth.

(For Righteousness is Immortal.)

But Ungodly with their Works and Words call it to them, and make a Covenant with it.

() For the Ungodly said, (but not aright) our Life is short, and in the Death of a Man there is no Remedy, for no Man returneth from the Grave.

The Breath in our Nostrils is as Smoke, and a little Spark in the moving of our Heart;

Which being extinguished, our Body shall be turned into Dust, and our Spirit shall vanish as the soft Air.

Our Life shall pass away as the Trace of a Cloud, and shall be dispersed as a Mist that is driven away.

Come on therefore, let us enjoy the good Things that are present; let us speedily use the Creatures.

Let us fill ourselves with costly Wine, and let no Flower of the Spring pass by us.

Let us crown ourselves with Rose-buds before they be withered: For our Portion and our Lot is this.

Let us lie in wait for the Righteous, because he is not for our Turn: He is clean contrary to our Doings. He upbraideth us with our offending the Law, and objecteth the Transgressings of our Education.

He professeth to have the Knowledge of God; he calleth himself the Child of the Lord.

He was made to reprove our Thoughts; he is grievous unto us even to behold. His Life is not like other Mens; his Ways are of another Fashion.

He abstaineth from our Ways as from Filthiness: He maketh his boast, that God is his Father.

Let us see if his Words be true; let us condemn him to a shameful Death.

Such Things they did imagine; for they were blinded; nor discerned a Reward for blameless Souls.

For God created Man to be Immortal, and made him to be an Image of his own Eternity.

But thro' Envy of the Devil came Death into the World: and they that serve him do find it.

L E S S O N XXIII.

(d) But the Souls of the Righteous are in the Hand of God, and there shall no Torment touch them.

In the Sight of the Unwise they seemed to die, and their Departure is taken for Misery.

But they are in Peace; for though they are punished in the Sight of Men, yet is their Hope full of Immortality.

Having been a little chastised, they shall be greatly rewarded; for God proved them, and found them meet for himself.

(e) Honourable Age is not that which standeth in Length of Time, nor that is measured by Number of Years.

But Wisdom is the gray Hair unto Men, and an unspotted Life is old Age.

(d) c. 3. v. 1, &c.

(e) c. 4. v. 8, &c.

(f) The

(f) The righteous Man shall stand in great Boldness before the Face of such as have afflicted him, and made no Account of his Labours.

When they see it, they shall be troubled with terrible Fear, and shall be amazed at the Strangeness of his Salvation, so far beyond all that they looked for.

And they repenting and groaning for Anguish of Spirit shall say within themselves, This was he whom we had sometimes in Derision, and a Proverb of Reproach.

We Fools accounted his Life Madness, and his End to be without Honour.

How is he numbred among the Children of God, and his Lot is among the Saints!

Therefore have we erred from the Way of Truth, and the Light of Righteousness hath not shined upon us.

We wearied ourselves in the Way of Destruction; yea, we have gone thro' Deserts where there lay no Way: But as for the Way of the Lord, we have not known it.

What hath Pride profited us? Or what Good hath Riches with our Vaunting brought us?

All those Things are passed away like a Shadow, and as a Post that hasteth by:

As a Ship that passeth over the Waves of the Water, the Trace whereof cannot be found:

As when a Bird hath flown thro' the Air, no Sign where she went is to be found:

Or like as when an Arrow is shot at a Mark, it parteth the Air which immediately cometh together again, so that a Man cannot know where it went thro':

Even so we in like Manner, as soon as we were born began to draw to our End, and had no Sign of Virtue to shew, but were consumed in our now Wickedness.

For the Hope of the Ungodly is like Dust which is blown away with the Wind; like a thin Froth

that is driven away with the Storm, like as Smoke dispersed with a Tempest, and passeth away as the Remembrance of a Guest that tarrieth but a Day.

But the Righteous live for ever more, and the Care of them is with the Most High.

With his Right-hand shall he cover them, and with his Arm shall he protect them.

He shall take to him his Zeal for compleat Armour, and make the Creature his Weapon against his Enemies.

His Wrath shall he sharpen for a Sword, and the World shall fight with him against the Unwise.

Then shall the right-aiming Thunderbolts go abroad; from the Clouds shall they fly to the Mark.

Yea, a mighty Wind shall stand up against them, and a Storm shall blow them away. Thus Iniquity shall lay waste the whole Earth, and overthrow the Thrones of the Mighty.

L E S S O N XXIV.

(g) Mercy will soon pardon the meanest; but mighty Men shall be mightily tormented

For he which is LORD over all, feareth no Man's Person, neither standeth in awe of any Man's Greatness: For he hath made the Small and Great, and careth for all alike.

* Wisdom is glorious and never fadeth; she is easily found of them that seek her.

Whoso seeketh hereafterly shall have no great Travel; for he shall find her sitting at his Doors.

She goeth about, seeking such as love her, and meeteth them in every Thought.

(b) I myself also am a mortal Man, the Off-spring of him that was first made of the Earth.

And when I was born, I drew in the common Air, and the first Voice which I uttered was Crying.

(g) c. 6. v. 6, &c.
c. 7. v. 1, &c.

* i. e. Religion.

(h)

For

For all Men have one Entrance into Life, and the like going out.

I prayed and Understanding was given me; I called upon God, and the Spirit of Wisdom came to me.

I preferred her before Scepters and Thrones, and esteemed Riches nothing in comparison of her.

Neither compared I unto her any precious Stone : Because all Gold in respect of her is as a little Sand, and Silver shall be counted as Clay before her.

I loved her above Health and Beauty, and chose to have her instead of Light; for the Light that cometh from her never goeth out.

All good Things came to me with her, and innumerable Riches in her Hands.

And I rejoiced in them all, because Wisdom went before them, and I knew that she was the Mother of them all.

For she is a Treasure unto Men that never faileth, which they that use, become the Friends of God.

It is God that leadeth unto Wisdom; he directeth the Wise.

For in his Hands are both we and our Words; all Wisdom also and Knowledge of Workmanship.

LESSON XXV.

(b) Wisdom which is the Worker of all Things taught me. In her is an understanding Spirit, Holy, only begotten, manifold, subtle, lively; clear, undefiled, plain; not subject to be hurt, loving the Thing that is good, which cannot be hindered, ready to do good:

Kind to Man, having all Power, overseeing all Things, and going through all pure and subtle Spirits.

For Wisdom is more moving than any Motion; she passeth thro' all Things.

She

(b) c. 7. v. 22, &c.

She is the Breath of the Power of God, and a pure Influence flowing from the Glory of the Almighty.

Therefore can no defiled Thing fall into her ; for she is the Brightness of the everlasting Light, the unspotted Mirror of the Power of God, and the Image of his Goodness.

Remaining in herself, she createth all Things, and in all Ages entereth into holy Souls.

She is more beautiful than the Sun, and above all the Order of Stars.

She is found before the Light ; for after this cometh Night ; but Vice shall not prevail against Wisdom.

(c) She reacheth from one End to another, and sweetly doth she order all Things.

I loved her and sought her out from my Youth ; I was a Lover of her Beauty.

She is privy to the Mysteries of the Knowledge of God, and a Lover of his Works.

If Riches be a Possession to be desired, what is richer than Wisdom, that worketh all Things !

And if Prudence Work, who of all that are, is a more cunning Workman than she ?

And if a Man love Righteousness, she teacheth Temperance and Prudence, Justice and Fortitude.

If a Man desire much Experience, she knoweth Things of old, and Things to come ; she foreseeth Signs and Wonders and the Events of Seasons and Times.

Now when I considered these Things and pondered them in my Heart, that to be allied unto Wisdom, is Immortality, I sought to take her to me.

Nevertheless, when I perceived, that I could not otherwise obtain her, except God gave her me, I prayed unto the LORD and besought him, and with my whole Heart I said,

(d) O GOD of my Fathers and LORD of Mercy, who hast made all Things thro' thy Word.

(c) c. 8. v. 1, &c.

(d) c. 9. v. 1, &c.

And

And ordained Man, that he should have Dominion over the Creatures which thou hast made:

Give me Wisdom that sitteth by thy Throne, and reject me not from among thy Children.

For I thy Servant and Son of thine Hand-maid, am a feeble Person and of short Time

And tho' a Man be never so perfect among the Children of Men, yet if thy Wisdom be not with him he shall perish.

Wisdom was with thee, when thou madest the World, and knew what was acceptable in thy Sight.

O send out of thy holy Heavens, and from the Throne of thy Glory, that being present she may labour with me, that I may know what is pleasing unto thee.

She understandeth all Things, and shall lead me in my Doings, and preserve me by her Power.

The Thoughts of mortal Men are miserable, and our Devices are but uncertain.

For the corruptible Body presseth down the Soul, that museth upon many Things.

And hardly do we guess aright at the Things which are upon Earth; and with Labour do we find the Things that are before us. But the Things that are in Heaven, who hath searched out?

And thy Counsel who hath known, except thou give Wisdom, and send thy holy Spirit from above?

LESSON XXVI.

(e) Thou hast ordered all Things, in Number, Weight and Measure.

Thou canst shew thy great Strength when thou wilt: and who may withstand the Power of thine Arm?

For the whole World before thee is as a little Grain of the Ballance, yea as a Drop of the Morning Dew.

(e) *c. 11. v. 20, &c.*

Thou

Thou lovest all the Things that are, and abhorrest nothing which thou hast made: For never wouldst thou have made any Thing, if thou hadst hated it.

And how could any Thing have endured, if it had not been thy Will?

But thou spared all: For they are thine, O LORD, thou Lover of Souls.

(f) For thine uncorruptible Spirit is in all Things.

Therefore chastenest thou them that offend and warnest them, by putting them in remembrance wherein they have offended; that leaving their Wickedness they may return to thee, O LORD.

Because thou art the LORD of all, it maketh thee to be gracious unto all.

And hereby hast thou taught thy People, that the just Man should be merciful.

(g) Surely vain are all Men by Nature, who are ignorant of God, and could not by considering the Work, acknowledge the Work-master:

But deemed either the Stars or the Lights of Heaven to be the Gods which govern the World.

With whose Beauty if they were delighted, let them know, how much better the LORD of them is: For the first Author of Beauty hath created them.

And if they were astonished at their Power, let them understand, how much mightier he is that made them.

(h) But thou, O LORD, art gracious and true, long Suffering and in Mercy ordering all Things.

For if we sin, we are thine, knowing thy Power: But we will not sin, since we are counted thine.

For to know thee is perfect Righteousness; yea, the Root of Immortality.

(i) Great are thy Judgments and cannot be expressed, which thou shewedst in the Land of Egypt.

For while all Things were in quiet Silence and Night was in the midst of her Course,

(f) c. 12. v. 1, &c. (g) c. 13. v. 1, &c. (h)
c. 15. v. 1, &c. (i) c. 17. v. 1. c. 18. v. 14, &c.
Thine

Thine Almighty Word leaped down from Heaven out of thy Royal Throne, into the midst of a Land Destruction :

And filled all Things with Death : It touched the Heaven, but it stood upon the Earth

(*k*) But in all Things, O LORD, thou didst magnify thy People, neither didst thou lightly regard them, but did assist them in every Time and Place.

LESSON XXVII.

(*a*) All Wisdom cometh from the LORD, and is with him for ever.

Who can Number the Sand of the Sea, and the Drops of Rain, and the Days of Eternity ?

Who can find out the Height of Heaven, and the Breadth of the Earth, and the Deep, and Wisdom ?

The Word of the Most High is the Fountain of Wisdom, and her Ways are everlasting Commandments.

There is one Wise and greatly to be feared ; the LORD sitting upon his Throne.

He created her and saw her and numbred her, and poured her out upon his Works.

She is with all Flesh according to his Gift, and he hath given her to them that love him.

The Fear of the LORD is Honour and Glory and Gladness and a Crown of Rejoicing

The Fear of the LORD maketh a merry Heart, and giveth Joy and Gladness and a long Life.

Whoso feareth the LORD, it shall go well with him at the last, and he shall be blessed in the Day of his Death.

To fear the LORD is Fulness of Wisdom, and filleth Men with her Fruits.

If thou desire Wisdom, keep the Commandments, and the LORD shall give her unto thee.

(*a*) *Ecclesiasticus c. i. v. 1, &c.*

(b) My Son, if thou come to serve the LORD, prepare thy Soul for Temptation.

Set thy Heart aright and constantly endure : Cleave unto him and depart not away.

Gold is tried in the Fire, and acceptable Men in the Furnace of Adversity.

Believe in him and he will help thee ; order thy Way aright, and trust in him.

Ye that fear the LORD, wait for his Mercy, and go not aside, lest ye fall.

Look at the Generations of old and see ; did ever any trust in the LORD, and was confounded ? Did any abide in his Fear, and was forsaken ? Or whom did he ever despise, that called upon him ?

For the LORD is full of Compassion and Mercy, and saveth in Time of Affliction.

Wo be to fearful Hearts and faint Hands, and the Sinner that goeth two Ways.

Wo unto him that is faint-hearted, for he believeth not ; therefore shall he not be defended.

Wo unto you that have lost Patience : What will ye do when the LORD shall visit you ?

They that fear the LORD, will not disobey his Word, and they that love him will keep his Ways.

They that Fear the LORD, will prepare their Hearts, and humble their Souls in his Sight.

Saying, We will fall into the Hands of the LORD, not of Men : For as his Majesty is, so is his Mercy.

(c) Honour thy Father and Mother, both in Word and Deed, that a Blessing may come upon thee from them.

My Son, help thy Father in his Age, and grieve him not as long as he liveth.

The Greater thou art, the more humble thyself, and thou shalt find Favour before the LORD.

A stubborn Heart shall fare Evil at the last, and he that loveth Danger, shall perish therein.

(b) *c. 2. v. 1, &c.*

(c) *c. 3. v. 8, &c.*

Make

(d) Make not an hungry Soul sorrowful, neither provoke a Man in his Distress.

Add not more Trouble to an Heart that is vexed, and defer not to give to him that is in Need.

Turn not away thy Face from a poor Man, and give him none Occasion to curse thee.

For if he curse thee in the Bitterness of his Soul, his Prayer shall be heard of him that made him.

Bow down thine Ear to the Poor, and give him a friendly Answer with Meekness.

Wisdom exalteth her Children, and layeth hold of them that seek her.

He that loveth her, loveth Life, and they that seeketh her early, shall be filled with Joy.

At first she will walk with him by crooked Ways, and bring Fear and Dread upon him, and torment him with her Discipline, until she may trust his Soul.

Then will she return the straight Way, and comfort him, and shew him her Secrets.

LESSON XXVIII.

(c) Observe the Opportunity, and beware of Evil; and be not ashamed when it concerneth thy Soul.

For there is a Shame that bringeth Sin, and there is a Shame which is Glory and Grace.

Accept no Person against thy Soul, and let not the Reverence of any Man cause thee to fall.

Refrain not to speak, when there is Occasion to do Good, and hide not thy Wisdom in her Beauty.

In no wise speak against the Truth, but be abashed at the Error of thine Ignorance.

Be not ashamed to confess thy Sins, and force not the Course of the River.

Strive for the Truth unto Death, and the LORD shall fight for thee.

(d) c. 4. v. 5, &c.

(c) v. 20, &c.

Let

Let not thy Hand be stretched out to receive, and shut not when thou shouldst repay.

(f) Set not thy Heart upon thy Goods, and say not, I have enough for my Life.

Say not, I have sinned, and what Harm hath happened unto me: The LORD is Long-suffering; but he will not let thee go.

Make no Tarrying to turn to the LORD, and put not off from Day to Day.

Honour and Shame is in Talk, and the Tongue of Man is his Fall.

(g) Be in Peace with many: Nevertheless have but one Counsellor of a Thousand.

A faithful Friend is a strong Defence, and he that hath found him, hath found a Treasure.

A faithful Friend is the Medicine of Life, and they that fear the LORD shall find him.

My Son, gather Instruction from thy Youth up, so shalt thou find Wisdom till thine old Age.

Come unto her with thine whole Heart, and keep her Ways with all thy Power.

If thou love to hear, thou shalt receive Understanding, and if thou bow thine Ear, thou shalt be wise.

If thou seekest a Man of Understanding, get unto him betimes, and let thy Foot wear the Steps of his Door.

Let thy Mind be upon the Ordinances of the LORD, and meditate continually in his Commandments.

(h) Laugh no Man to Scorn in the Bitterness of his Soul; for there is one that humbleth and exalteth.

Change not a Friend for any Good, neither a faithful Brother for the Gold of Ophir.

Forego not a wise and good Woman, for her Grace is above Gold.

Love him that made thee with all thy Strength, and forsake not his Ministers.

(f) c. 5. v. 1, &c.

(g) c. 6. v. 6, &c.

(h) c. 7. v. 11, &c.

What-

Whatsoever thou takest in Hand, remember the End, and thou shalt never do amiss.

(i) Be not at Variance with a rich Man, lest he over-weigh thee. For Gold hath destroyed many, and perverted the Hearts of Kings.

Strive not with a Man that is full of Tongue, and heap not Wood upon his Fire.

Jest not with a rude Man, lest thine Ancestors be disgraced.

Reproach not a Man that turneth from Sin, but remember that we are all worthy of Punishment.

Rejoice not over thine Enemy being dead, but remember that we die all.

(k) Forsake not an old Friend; for the new is not comparable to him.

Envy not the Glory of a Sinner, for thou knowest not what his End shall be.

Let thy Talk be with the Wise, and all thy Communication in the Law of the Most High.

L E S S O N XXIX.

(l) Pride is hateful before God and Man: Why is Earth and Ashes proud?

The Beginning of Pride is, when one departeth from God, and his Heart is turned away from his Maker.

Pride was not made for Men, nor furious Anger for them that are born of a Woman.

It is not meet to despise a poor Man that hath Understanding, nor to magnify a sinful Man.

Great Men and Princes shall be honoured; yet is none of them greater than he that feareth the LORD.

(m) Prosperity and Adversity, Life and Death, Poverty and Riches come of the LORD.

(i) c. 8. v. 2, &c.

(k) c. 9. v. 10, &c.

(l) c. 10. v. 7, &c.

(m) c. 11. v. 14, &c.

In the Day of Prosperity there is a Forgetfulness of Affliction, and in the Day of Affliction, there is no Remembrance of Prosperity.

But it is an easy Thing unto the LORD in the Day of Death, to reward a Man according to his Ways.

(n) Do Good unto thy Friend before thou die; Shalt thou not leave (o) thy Labours unto another?

All Flesh waxeth old as a Garment; for the Covenant from the Beginning is, Thou shalt die.

As of the green Leaves on a thick Tree, some fall and some grow, so is the Generation of Flesh and Blood, one cometh to an End, and another is born.

Every Work consumeth away, and the Worker thereof shall go withall.

(p) Praise is not seemly in the Mouth of a Sinner; for it was not sent him of the LORD.

Say not thou, It is through the LORD that I fell away; for thou oughtest not to do the Things that he hateth.

Say not thou, He hath caused me to err: For he hath no Need of thee sinful Man.

He himself made Man from the Beginning, and left him in the Hand of his own Counsel.

He hath set Fire and Water before thee: Stretch out thy Hand unto whether thou wilt.

Before Man is Life and Death, and which he liketh shall be given him.

The Wisdom of the LORD is great; he is mighty in Power, and beholdeth all Things.

And his Eyes are upon them that fear him, and he knoweth every Work of Man.

He hath commanded no Man to do Wickedness, neither hath he given any Man Licence to sin.

(n) c. 14. v. 13, &c.
hast laboured for.

(o) i. e. *What thou*
(p) c. 15. v. 9, &c.

(q) Better is it to die without Children, than to have them that are Ungodly.

Mercy and Wrath are with GOD ; he is mighty to forgive, and to pour out Displeasure.

Say not thou, I will hide myself from the LORD : I shall not be remembred among so many People.

Behold the Heaven and the Heaven of Heavens, the Deep and the Earth and all that is therein :

The Mountains also and the Foundations of the Earth shall be shaken when the LORD looketh upon them.

No Heart can think upon these Things worthily, and who is able to conceive his Ways ?

It is a Tempest which no Man can see : For the most Part of his Works are hid.

Who can declare the Works of his Justice ? The Trial of all Things is in the End.

The Works of the LORD are done in Judgment, and from the Time he made them, he disposed the Parts thereof.

None of them hindereth another, and they never disobey his Word.

LESSON XXX.

(r) The LORD created Man of the Earth, and turned him into it again.

He made an everlasting Covenant with him, and shewed them his Judgments.

Their Eyes saw the Majesty of his Glory, and their Ears heard his glorious Voice.

And he said unto them, Beware of all Unrighteousness, and he gave every Man Commandment touching his Neighbour.

Every Man from his Youth is given to Evil, neither can they make to themselves fleshly Hearts for stony.

(q) c. 16. v. 3, &c.

(r) c. 17. v. 1.

Who

Who shall praise the Most High in the Grave?
The Living shall give him Thanks.

Thanksgiving perisheth from the Dead : The Living shall praise the LORD.

How great is the Loving-kindness of the LORD,
unto such as turn unto him in Holiness?

He vieweth the Power of the Height of Heaven,
and all Men are but Earth and Ashes.

(s) The LORD only is Righteous, and there is none
other but he :

Who governeth the World with the Palm of his
Hand, and all Things obey his Will.

Who shall number the Strength of his Majesty ?
And who shall also tell out his Mercies ?

As for the Works of the LORD, there may nothing
be taken from them, neither may any Thing be put
unto them.

What is Man, and whereto serveth he ? What is
his Good, and what is his Evil ?

The Number of Man's Days at the most are an
hundred Years.

As a Drop of Water unto the Sea, so are a thou-
sand Years to the Days of Eternity.

Therefore is God patient with Men, and poureth
forth his Mercy upon them.

He saw and perceived their End to be Evil : There-
fore he multiplied his Compassion.

Before Judgment examine thyself, and defer not
until Death to be justified.

Before thou prayest, prepare thyself, and be not as
one that tempteth the LORD.

When thou hast enough, remember the Time of
Hunger, and when thou art Rich, think upon Po-
verty.

From the Morning to the Evening your Time is
changed, and all Things are soon done before the
LORD.

(t) If thou hast heard a Word, let it die with thee,
and be bold ; it will not burst thee.

(s) c. 18. v. 1, &c.

(t) c. 19. v. 10, &c.

A Fool travelleth with a Word, as a Woman in Labour of a Child.

Admonish a Friend; it may be he hath not done it: And if he have done it, that he do it no more.

Admonish a Friend; it may be he hath not said it: And if he have, that he speak it not again.

Admonish a Friend; for many Times it is a Slander, and believe not every Tale.

The Knowledge of Wickedness is not Wisdom, neither the Counsel of Sinners Prudence.

He that hath small Understanding and feareth God, is better than one that hath much Knowledge and breaketh the Law of the Most High.

(s) A wise Sentence out of the Mouth of a Fool shall be rejected; for he will not speak it in due Season.

There is that destroyeth his own Soul thro' Bashfulness, and by accepting of Persons overthrow himself.

There is that for Bashfulness promiseth to his Friend, and maketh him his Enemy for nothing.

Wisdom that is hid, and Treasure that is hoarded up, What Profit is in them both?

Better is he that hideth his Ignorance, than a Man that hideth his Wisdom.

(u) Flee from Sin as from a Serpent: The Teeth whereof is as the Teeth of a Lion, to slay the Souls of Men.

Who so buildeth his House with other Men's Money, is like one that gathereth Stones to make his Grave.

The inner Parts of a Fool are like a broken Vessel; he can keep no Knowledge while he liveth.

Doctrine unto Fools is as Fetters to the Feet, and like Manacles on the Right-hand.

A Fool lifteth up his Voice with Laughter, but a wise Man doth scarce smile a little.

Learning is unto a wise Man a Jewel of Gold, and as a Bracelet on his right Arm.

(v) c. 20. v. 20, &c.

(u) c. 21. v. 1, &c.
The

The Heart of Fools is in their Mouth; but the Mouth of the Wise is in their Heart.

(w) A Tale out of Time is as Musick in Mourning, but Wisdom knoweth the Season.

Whofo telleth a Fool of Wisdom, is as a Man which speaketh to one that is asleep: When he hath told his Tale, he saith, What is the Matter?

Weep for the Dead; for he hath lost the Light; weep for the Fool, for he wanteth Understanding.

Weep little for the Dead; for he is at Rest: But the Life of a Fool is worse than Death.

Though thou drewest thy Sword at thy Friend, despair not, there may be a Returning to Favour.

But for the Disclosing of Secrets, or a treacherous Wound every Friend will depart.

L E S S O N X X X I.

(x) O LORD, Father and Governour of my whole Life, leave me not to evil Counsels, and let me not fall by them.

O LORD, Father and GOD of my Life, give me not a proud Look or an haughty Mind.

Turn away from me vain Hopes; thou shalt hold him up that is desirous always to serve thee.

There is a Word that is cloathed about with Death; GOD grant that it be not found in the Heritage of Jacob.

Remember thy Father and thy Mother, when thou fittest among great Men. Be not forgetful before them, and so thou by thy Custom become a Fool, and wish thou hadst not been born, and curse the Day of thy Nativity.

The Man that is accustomed to opprobious Words, will never be reformed all the Days of his Life.

(w) c. 26. v. 2, &c.

(x) c. 23. v. 1, &c.

Two

Two sorts of Men multiply Sin : A hot Mind is a burning Fire, it will never be quenched till it be consumed : A Fornicator in the Body of his Flesh, will never cease till he hath kindled a Fire.

Such a Man only feareth the Eyes of Men, and knoweth not that the Eyes of the LORD are ten thousand Times brighter than the Sun, beholding all the Ways of Men, and considering the most secret Parts.

There is nothing better than the Fear of the LORD, and there is nothing sweeter than to take Heed unto the Commandments of the LORD.

(a) If thou hast gathered nothing in thy Youth, how canst thou find any 'Thing in thine Age.

Much Experience is the Crown of old Men, and the Fear of GOD is their Glory.

O how great is he that findeth Wisdom ! yet is there none above him that feareth the LORD.

But the Love of the LORD passeth all Things for Illumination : He that holdeth it, whereunto shall he be likened ?

The Fear of the LORD is the Beginning of his Love : And Faith is the Beginning of cleaving unto him.

(b) Whether a Man be Rich or Poor, if he have a good Heart toward the LORD, he shall at all Times rejoice with a chearful Countenance.

(c) If thou followest Righteousness, thou shalt obtain her, and put her on as a glorious long Robe.

The Birds will resort unto their own like : So will Truth return unto them that practise in her.

As the Lion layeth in wait for the Prey : So Sin for them that work Iniquity.

The Discourse of a godly Man is always with Wisdom.

If thou be among the Undiscreet, observe the Time : But be continually among Men of Understanding.

(a) c. 25. v. 10, &c.
(c) c. 27. v. 8, &c.

(b) c. 26. v. 4, &c.

Whoſo diſcovereth Secrets loſeth his Credit, and ſhall never find Friend to his Mind.

As for a Wound it may be bound up, and after Reviling there may be Reconcilement; but he that bewrayeth Secrets is without Hope.

Whoſo diggeth a Pit ſhall fall therein: And he that ſetteth a Trap, ſhall be taken therein.

He that worketh Miſchief, it ſhall fall upon him and he ſhall not know whence it cometh.

Mockery and Reproach are from the Proud: But Vengeance as a Lion ſhall lie in wait for them.

They that rejoice at the Fall of the Righteous ſhall be taken in the Snare, and Anguiſh ſhall conſume them before they die.

Malice and Wrath, even theſe are Abominations, and the ſinful Man ſhall have them both.

(d) He that revengeth ſhall find Vengeance from the LORD, and he will ſurely keep his Sins [in Remembrance.]

Forgive thy Neighbour the Hurt that he hath done unto thee, ſo ſhall thy Sins alſo be forgiven when thou prayeſt.

One Man beareth Hatred againſt another, and doth he ſeek Pardon from the LORD?

He ſheweth no Mercy to Man which is like himſelf: And doth he aſk Forgiveness of his own Sins?

If he that is but Fleſh nourisheth Hatred, who will intreat for Pardon of his Sins?

Remember thy End, and let Enmity ceaſe; [remember] Corruption and Death, and abide in the Commandments.

Remember the Commandments, and bear no Malice to thy Neighbour [remember] the Covenant of the Higheſt, and wink at Ignorance.

Weigh thy Words in a Ballance, and make a Door and a Bar for thy Mouth.

(e) He that is merciful will lend unto his Neighbour, and he that ſtrengtheneth his Hand, keepeth the Commandment.

Lend to thy Neighbour in Time of his Need, and pay thou thy Neighbour again in due Season.

(d) c. 28. v. 1, &c.

(e) c. 29. v. 1, &c.

Keep

Keep thy Word, and deal faithfully with him,
and thou shalt always find the Thing that is necessary for thee.

Have thou Patience with a Man in poor Estate,
and delay not to shew him Mercy.

Help the Poor for the Commandments Sake.

Lose thy Money for thy Brother and thy Friend,
and let it not rust under a Stone to be lost.

Lay up thy Treasure according to the Commandments of the Most High, and it shall bring thee more Profit than Gold.

Shut up Alms in thy Store-houses.

It shall fight for thee against thine Enemies, better than a mighty Shield and strong Spear.

Forget not the Friendship of thy Surety, for he hath given his Life for thee.

He that is of an unthankful Mind, will leave him in [Danger] that delivered him.

L E S S O N XXXII.

(f) He that loveth his Son, causeth him oft to feel the Rod, that he may have Joy of him in the End.

He that chastiseth his Son, shall have Joy in him, and shall rejoice of him among his Acquaintance.

He that teacheth his Son, grieveth the Enemy: And before his Friends he shall rejoice of him.

Tho' his Father die, yet he is as tho' he were not dead: For he hath left one behind him that is like himself.

An Horse not broken becometh Head-strong: And a Child left to himself will be wilful.

Cocker thy Child, and he shall make thee afraid.

Laugh not with him, lest thou have Sorrow with him, and lest thou gnash thy Teeth in the End.

Give him no Liberty in his Youth, and wink not at his Follies.

Bow down his Neck while he is Young, lest he wax Stubborn, and be Disobedient unto thee, and so bring Sorrow to thine Heart.

Chastise thy Son, and hold him to Labour, lest his lewd Behaviour be an Offence unto thee.

(f) c. 30. v. 1, &c.

G

Envy

Envy and Wrath shorten the Life, and Carefulness bringeth Age before the Time.

(g) He that loveth Gold, shall not be justified, and he that followeth Corruption, shall have enough thereof.

Gold hath been the Ruin of many, and their Destruction was present.

It is a Stumbling-block unto them that sacrifice unto it, and every Fool shall be taken therewith.

Blessed is the Rich that is found without Blemish, and have not gone after Gold.

Who hath been tried thereby, and found Perfect? Then let him glory. Who might offend, and hath not offended? Or done Evil, and hath not done it?

Sound Sleep cometh of moderate Eating, he riseth early, and his Wits are with him: But the Pain of Watching and Choler, and Pangs of the Belly are with an unsatiable Man.

(b) Let thy Speech be short, comprehending much in few Words; be as one that knoweth, and yet holdeth his Tongue.

If thou be among great Men, make not thyself equal with them: and when antient Men are in Place, use not many Words.

Whoso feareth the LORD, will receive his Discipline, and they that seek him early shall find Favour.

He that seeketh the Law, shall be filled therewith: but the Hypocrite will be offended thereat.

They that fear the LORD shall find Judgment, and shall kindle Justice as a Light.

A sinful Man will not be reprov'd, but findeth an Excuse according to his Will.

A Man of Counsel will be considerate, but a strange and proud Man is not daunted with Fear, even when of himself he hath done without Counsel.

He that believeth in the LORD, taketh Heed to the Commandment, and he that trusteth in him, shall fare never the worse.

(i) There shall no Evil happen unto him that feareth the LORD, but in Temptation even again he will deliver him.

(g) c. 31. v. 5, &c. (h) c. 32. v. 8, &c. (i) c. 33. v. 1, &c.

A Man of Understanding trusteth in the Law, and the Law is faithful unto him as an Oracle.

Prepare what to say, and so thou shalt be heard, and bind up Instruction, and then make Answer.

A stallion Horse is as a mocking Friend, he neigheth under every one that sitteth upon him.

If thou have a Servant, let him be unto thee as thyself, because thou hast bought him with a Price.

If thou have a Servant, intreat him as a Brother: for thou hast need of him, as of thine own Soul.

(k) Whoso feareth the LORD, shall not fear nor be afraid, for he is his Hope.

Blessed is the Soul of him that feareth the LORD: To whom doth he look? And who is his Strength?

For the Eyes of the LORD are upon them that love him, he is their mighty Protection and strong Stay, a Defence from Heat, and a Cover from the Sun at Noon, a Preservation from Stumbling, and a Help from falling.

He raiseth up the Soul, and lighteneth the Eyes: He giveth Health, Life, and Blessing.

He that sacrificeth of a Thing wrongfully begotten, his Offering is ridiculous; and the Gifts of unjust Men are not accepted.

The Most High is not pleased with the Offerings of the Wicked; neither is he pacified for Sin, by the Multitude of Sacrifices.

When one buildeth, and another pulleth down, what Profit have they then but Labour?

When one prayeth, and another curseth, whose Voice will the LORD hear?

He that washeth himself after the Touching of a dead Body, if he touch it again, what availeth his Washing?

So is it with a Man that fasteth for his Sins, and goeth again, and doth the same; who will hear his Prayer? Or what doth his Humbling profit him?

(l) He that keepeth the Law, bringeth Offerings enow: He that taketh Heed to the Commandment, offereth a Peace-offering.

He that requiteth a good Turn, offereth fine Flour: and he that giveth Alms, sacrificeth Praise.

To depart from Wickedness is a Thing pleasing to the LORD.

Give unto the Most High according as he hath enriched thee, and as thou hast gotten, give with a cheerful Eye.

For the LORD recompenseth, and will give thee seven Times as much.

He that serveth the LORD, shall be accepted with Favour, and his Prayer shall reach unto the Clouds.

The Prayer of the Humble pierceth the Clouds; and till it come nigh, he will not be comforted; and will not depart till the Most High shall behold to judge righteously, and execute Judgment.

For the LORD will not be slack, neither will the Mighty be patient towards them, till he have smitten in funder the Loins of the Unmerciful, and repayed Vengeance to the Heathen; till he have taken away the Multitude of the Proud, and broken the Scepter of the Unrighteous:

Till he have rendered to every Man according to his Deeds, and to the Works of Men according to their Devices; till he have judged the Cause of his People, and made them to rejoice in his Mercy.

L E S S O N XXXIII.

(m) Have Mercy upon us, O LORD GOD of all; and behold us:

And send thy Fear upon all the Nations that seek not after thee.

As thou wast sanctified in us before them: So be thou magnified among them before us.

And let them know thee, as we have known thee; that there is no God, but only thou, O GOD.

Shew new Signs, and make other strange Wonders: Glorify thy Hand and thy right Arm that they may set forth thy wondrous Works.

Make the Time short, remember the Covenant, and let them declare thy wonderful Works.

Smite in funder the Heads of the Rulers of the Heathen, that say, There is none other but we.

O LORD, have Mercy upon the People that is called by thy Name.

Fill Sion with thine unspeakable Oracles, and thy People with thy Glory.

O LORD, hear the Prayer of thy Servants, according to the Blessing of Aaron over thy People, that all they which dwell upon the Earth, may know that thou art the LORD, the eternal GOD.

(n) Be continually with a godly Man, whom thou knowest to keep the Commandments of the LORD.

And let the Counsel of thine own Heart stand: For there is no Man more faithful unto thee than it.

For a Man's Mind is sometime wont to tell him more than seven Watchmen, that sit above in an higher Tower.

And above all this pray to the Most High, that he will direct thy Way in Truth.

Let Reason go before every Enterprife, and Counsel before every Action.

There is one that is Wise and teacheth many, and yet is unprofitable to himself.

My Son, prove thy Soul in thy Life, and see what is Evil for it, and give not that unto it.

For all Things are not profitable for all Men, neither hath every Soul Pleasure in every Thing.

Be not unfatiable in any dainty Thing, nor too greedy upon Meats.

For Excess of Meats bringeth Sicknefs, and Surfeiting will turn into Choler.

By Surfeiting have many perished, but he that taketh Heed prolongeth his Life.

(:) My Son, in thy Sicknefs be not negligent: But pray unto the LORD, and he will make thee whole.

Leave off from Sin, and order thy Hands aright, and cleanse thy Heart from all Wickednefs.

Then give Place to the Physician, for the LORD hath created him.

(n) c. 37. v. 11, &c.

(o) c. 38. v. 9, &c.

There is a Time when in their Hands there is good Success.

For they shall also pray unto the LORD, that he would prosper that which they give for Ease and Remedy to prolong Life.

(p) He that giveth his Mind to the Law of the Most High, and is occupied in the Meditation thereof, will seek out the Wisdom of all the Ancient, and be occupied in Prophecies.

He will give his Heart to resort early to the LORD that made him, and will pray before the Most High, and will open his Mouth in Prayer, and make Supplication for his Sins.

When the great LORD will, he shall be filled with the Spirit of Understanding: He shall pour out wise Sentences, and give Thanks unto the LORD in his Prayer.

He shall direct his Counsel and Knowledge, and in his Secrets shall he meditate.

Magnify his Name, and shew forth his Praise with the Songs of your Lips.

All the Works of the LORD are exceeding good; and whatsoever he commandeth shall be accomplished in due Season.

The Works of all Flesh are before him, and nothing can be hid from his Eyes.

He seeth from Everlasting to Everlasting; and there is nothing wonderful before him.

His Blessing covered the dry Land as a River, and watered it as a Flood.

As his Ways are plain unto the Holy, so are they Stumbling-blocks unto the Wicked.

For the Good are good Things created from the Beginning: So evil Things for Sinners.

All the Works of the LORD are good; and he will give every needful Thing in due Season.

So that a Man cannot say, This is worse than that: For in Time they shall all be well approved.

And therefore praise ye the LORD with the whole Heart and Mouth, and blest the Name of the LORD.

(q) Great Travel is created for every Man, and a heavy Yoke is upon the Sons of Adam.

All Bribery and Injustice shall be blotted out: Eut true Dealing shall endure forever.

The Goods of the Unjust shall be dried up like a River, and shall vanish with a Noise like a great Thunder in Rain.

Bountifulness is as a most fruitful Garden, and Mercifulness endureth for ever.

Riches and Strength lift up the Heart : But the Fear of the LORD is above them both : There is no Want in the Fear of the LORD, and it needeth not to seek Help.

The Fear of the LORD is a fruitful Garden, and covereth him above all Glory.

(r) Wo be unto you ungodly Men which have forsaken the Law of the most high God : For if you increase, it shall be to your Destruction.

And if you be born, you shall be born to a Curse : And if you die, a Curse shall be your Portion.

All that are of the Earth shall turn to Earth again : So the Ungodly shall go from a Curse to Destruction.

LESSON XXXIV.

(s) Of these Things be not thou ashamed, and accept no Person to sin thereby.

Of the Law of the Most High, and his Covenant, and of Judgment to justify the Ungodly.

Of Exactness of Balance and Weights, or of getting much or little.

Be not ashamed to inform the Unwise and Foolish, and the extreme Aged that contendeth with those that are Young.

Behold not every Bodies Beauty, and sit not in the Midst of Women.

For from Garments cometh a Moth, and from Women Wickedness.

I will now remember the Works of the LORD, and declare the Things that I have seen : In the Words of the LORD are his Works.

The Sun that giveth Light looketh upon all Things, and the Work thereof is full of the Glory of the LORD.

The LORD hath not given Power to the Saints to declare all his marvellous Works, which the almighty LORD firmly settled, that whatsoever is, might be established for his Glory.

(r) c. 41. v. 8, &c.

(s) c. 42. v. 1, &c.

He seeketh out the Deep and the Heart, and considereth their crafty Devices: For the LORD knoweth all that may be known.

He declareth the Things that are past, and for to come, and revealeth the Steps of hidden Things.

No Thought escapeth him, neither any Word is hidden from him.

He hath garnished the excellent Works of his Wisdom, and he is from Everlasting to Everlasting: Unto him may Nothing be added, neither can he be diminished, and he hath no Need of any Counsellor.

O how desirable are all his Works! And that a Man may see even to a Spark.

All these Things live and remain for ever, for all Uses, and they are all obedient.

One Thing establisheth the Good of another: And who shall be filled with beholding his Glory?

(1) The Pride of the Height, the clear Firmament, the Beauty of Heaven, with his glorious Show;

The Sun declareth at his Rising the Work of the most High.

At Noon it parcheth the Country, and who can abide the Heat thereof?

Great is the LORD that made it, and at his Commandment it runneth swiftly.

He made the Moon also to serve in her Season, and Increasing wonderfully in her Changing, being an Instrument of the Armies above, shining in the Firmament of Heaven:

The Beauty of Heaven the Glory of the Stars, an Ornament giving Light in the highest Places of the LORD.

At the Commandment of the Holy One they stand in their Order, and never faint in their Watches.

Look upon the Rainbow and praise him that made it; the Hands of the most High have bended it.

He maketh the Snow to fall apace, and sendeth swiftly the Lightnings of his Judgment.

By his great Power he maketh the Clouds firm, and the Hail-stones are broken small.

The Noise of his Thunder maketh the Earth to tremble; so doth the Northern Storm and the Whirl-

wind. As Birds flying he scattereth the Snow, and the falling down thereof is as the lighting of Grasshoppers.

He poureth the Hoar-frost as Salt on the Earth ; it is as the Point of sharp Stakes.

When the cold North Wind bloweth, the Ice cloatheth the Water as with a Breast-plate.

It devoureth the Mountains and burneth the Wilderness, and consumeth the Grass as Fire.

We may speak much of him and yet come short ; wherefore in Sum, he is All.

How shall we be able to magnify him ? For he is Great, above all his Works.

The LORD is terrible and very great, and marvellous in his Power.

When you glorify the LORD, exalt him as much as you can ; for even yet will he far exceed : And when you exalt him, put forth all your Strength ; for you can never go far enough.

Who hath seen him, that he might tell us ? And who can magnify him as he is ?

There are yet hid greater Things than these, for we have seen but a few of his Works.

For the LORD hath made all Things, and to the Godly hath he given Wisdom.

(u) Now therefore bless ye the LORD of all, which only doth wondrous Things, which exalteth our Days from the Womb, and dealeth with us according to his Mercy.

He grant us Joyfulness of Heart, and that Peace may be in our Days !

L E S S O N X X X V .

(v) A Prayer of Jesus the Son of Sirach.

I will thank thee, O LORD and King, and praise thee, O GOD, my Saviour : I do give praise unto thy Name.

For thou art my Defender and Helper ; thou hast preserved my Body from Destruction, and from the Snare of the slanderous Tongue, and from the Lips that forge Lies.

Thou hast delivered me, according to the Multitude of thy Mercies, from the Teeth of them that were ready

(u) c. 50. v. 22, &c.

(v) c. 51. v. 1, &c.

to devour me, and out of the Hands of such as sought my Life, and from the manifold Afflictions which I had :

From the choaking of Fire on every Side, and from the Midst of the Fire which I kindled not.

By an Acculation from an unrighteous Tongue, my Soul drew near unto Death.

They compass me on every Side and there was no Man to help me : I looked for the Succour of Men, but there was none.

Then thought I upon thy Mercy, O LORD, and upon thy Acts of Old, how thou deliverest such as wait for thee, and savest them from the Hands of their Enemies

Then lifted I up my Supplication, and prayed for Deliverance from Death.

I called upon the LORD, the Father of my LORD, that he would not leave me in the Days of my Trouble.

I will praise thy Name continually, because my Prayer was heard.

For thou savedst me from Destruction, and deliveredst me from the evil Time : Therefore will I give Thanks and praise thee, and bless thy Name, O LORD.

When I was yet young I desired Wisdom openly in my Prayer.

My Soul hath wrestled with her, and in my Doings I was exact. I stretched forth my Hands to the Heaven above and bewailed my Ignorance of her.

My Heart was troubled in seeking her ; therefore have I gotten a good Possession.

The LORD hath given me a Tongue, and I will praise him therewith.

Draw near unto me, you Unlearned, and dwell in the House of Learning.

Let your Soul receive Instruction, she is hard at Hand to find.

Behold, I have had but little Labour, and have gotten unto me much Rest.

Let your Soul rejoice in his Mercy, and be not ashamed of his Praise.

Work your Work betimes, and in his Time he will give you your Reward.

Thb End of Part IV.

